WESTERN RECORDER.

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COMMUNICATIONS.

For the Western Recorder.

CIRCULAR,

OF THE EXECUTIVE COMMITTEE OF THE AM'N HOME MISSIONARY SOCIETY.

It is generally known, that the Western Domestic Missionary Society, which had the field of its useful operations in an important central district of this state, was dissolved at a meeting held in Utica, on the 16th of September last.

In the motives and measures which have brought about this event, the Executive Committee of the American Home Missionary Society have not participated.—They have indeed differed in opinion, on some points, from the persons who framed the plan of the Western Domestic Missionary Society; and they have candidly expressed their views, when called on to do so. Still, they have ever cherished respect for the intentions, and sincere desires for the success of the conductors of that Society. The public will therefore understand, that whatever causes may have combined to terminate the operations of the W. D. M. Society, its dissolution was an event *unsought by this Committee.*

But since, in the providence of God, that organization no longer exists, the Executive Committee feel bound to enter into the field which it occupied, and, as far as God shall enable them, to supply the destitute and feeble churches with the preaching of the gospel. In pursuance of this object, they have appointed a Board of Agency, composed of gentlemen of known standing, whose names are given below, who will aid the Committee by forming a medium of communication between the Society and the destitute. The Board, which is denominated "The Central Agency of the American Home Missionary Society for the State of New-York," will extend its operations over such portions of the country designated as follows, *as may approve the arrangement;* viz. that part of the state lying between the west line of the counties of Oswego, Onondaga, Cortland, and Broome, and the eastern boundary of the Synod of Utica. The office of the Secretary and Treasurer of the Central Agency is at Utica.

The following persons have been appointed members of the Agency, for the present year:—

Mr. Alex'r Seymour, Utica, *Chairman.*
Rev. Ralph Cushman, *Corres'g Sec'ry and Agent.*
Samuel Stocking, Esq. Utica, *Treas'r.*
Rev. D. C. Lansing, D. D. Utica.
Rev. S. C. Aikin, do.
Rev. John Frost, Whitesborough.
Rev. Samuel T. Mills, Peterborough.
Rev. Israel Brainerd, Verona.
Rev. Abijah Crane, Westmoreland.
Rev. Noah Coe, New-Hartford.
Rev. Moses Gillett, Rome.
Rev. David R. Dixon, Mexico.
John De La Mater, M. D. Fairfield.
John Bradish, Esq. Utica.
Gerrit Smith, Esq. Peterborough.

The object of the Executive Committee, in appointing this Agency, is, that they may secure the co-operation of a Board composed of men residing on the field, to whom they may refer for information and counsel, in relation to the missionary concerns of that region; a Board which shall feel itself responsible for the exercise of a wakeful supervision of the destitute and feeble churches; which shall advise the Committee of what is desirable and practicable for the promotion of the cause, and assist in carrying the plans of the Society into execution.

In connexion with this Board, the Agent of the A. H. M. Society, the Rev. Ralph Cushman, will devote himself to the work of arranging the location, and providing for the support of the Missionaries.

All applications for the aid of the A. H. M. Society, from within the limits of the Agency, are to be addressed to the Secretary and Agent, and by him forwarded, together with the advice of the Agency as to the propriety of granting the aid requested, to the Executive Committee, for their decision.

All Societies on the above field, which are or may become auxiliary to the A. H. M. Society, are desired to transmit their contributions and reports through the Agency.

The Members of the Central Agency will meet regularly once in each month, for consultation, and the transaction of such missionary business as may be brought before them. For the dispatch of business which requires attention between the meetings, a *Sub-Committee* will be from time to time appointed by the Agency, whose acts will be subjected to the revision of the Board, at their next succeeding session.

In announcing these arrangements, the Executive Committee feel that the churches have a right to ask, and that it is their own privilege to give, a more particular statement of their feelings and intentions, in reference to the missionary work in this field.

And first, the Committee wish it distinctly understood, that in extending the operations of the Central Agency over the district designated, they have no intention to interfere with the missionary enterprises of any church or body of churches on this ground, which, after proper consideration, does not choose the A. H. M. Society, as the medium of its efforts. The Committee have no desire, even did they possess the power, to assume the control of this work, any farther than it shall be conceded to them by the confidence of the public. It is only voluntary aid that can avail in this cause; and it is such aid alone that they seek. They make no claim on the ground of ecclesiastical authority; they do not pretend to the possession of such authority, except as it is implied in the recommendation given them by various ecclesiastical bodies.—They come before their brethren, with the consciousness of an honest and earnest desire to advance the cause of Christ, with some experience in the work, and with a *plan* which has been proved to be good, by the success which the Lord has given to it in the operations of the Western Agency for this state. Their reliance, under God, is on the affection of the churches, and such voluntary co-operation as may be elicited by the general character of the A. H. M. Society, for energy and usefulness.

But while the Committee thus disavow all other than friendly feelings towards those who prefer conducting their missionary operations through some other channel, they have the clearest conviction, that the appointment of the Central Agency was called for by the interests of the cause. No other *probable* arrangement promises to be adequate to meet the wants of the destitute. There are on this field 12 counties, containing 198 towns, and inhabited in 1825 by 391,000, and at this time, by not less than 430,000 souls. To supply these, there are 77 ministers of the presbyterian and congregational churches, and not far from twice that number of clergymen of other evangelical denominations; in all 230. On the supposition that each of these brings his ministry to bear on 1000 persons, there are still 200,000 souls remaining, as the proper subjects of missionary charity.—Here, then, is a great work, a work requiring the utmost energy and concentration of effort. But without some such organization as the Central Agency, there is no prospect of combined exertion. It is known that when the W. D. M. Society was dissolved, different individuals, who were instrumental in promoting that measure, had in view different plans for conducting missionary operations, and that the advocates of each regarded the adoption of their favourite scheme as a desirable substitute for that Society. Some preferred that the work of Domestic Missions be committed as a special charge to the Presbyteries; others desired that each Presbytery be organised into a Society for promoting the cause of benevolence in general, and missions among the various other objects. By some it was thought best, that these organizations should be independent of each other and of any general Board; while another class desired that there might be some common bond, that the American Home Missionary Society or the General Assembly's Board of Missions should form the medium of communication of these societies with each other and with the destitute. Thus, from this diversity of counsel, there was no *system* of operations likely to result, which should be sufficiently homogeneous to meet the extensive and importunate demand for missionary exertion. But were the work prosecuted by detached local societies, without some common system, there is great reason to apprehend that a large amount of funds would be expended, and the missionary spirit of the community frittered away in these divided efforts, without accomplishing a proportional amount of good. In these circumstances, the A. H. M. Society feels itself bound, by the character it sustains, and the pledges it has given, as a national institution, to see that *a vigorous effort* be made on a scale corresponding with the magnitude of the work. The Committee are admonished by the urgency of the case, by the cry of churches that are sinking, and the jeopardy of souls ready to perish, that they ought not to stand still and look idly on, while experiment is making of the various plans which have been proposed. To these experiments they wish well; they even hope well of them, to a certain extent; but even should they succeed, the aid of some General Board, covering the whole field, will be necessary, in order to render the local Societies productive of the greatest good. Such a Board as the Central Agency, by keeping up a constant acquaintance with the whole territory, will be able properly to appreciate the respective claims of every part, and to apportion the missionary aid to the best advantage. Some Presbyteries will be able to furnish within their bounds, more funds than they will need; others will require appropriations beyond their income. To adjust these inequalities requires a common body, possessing the confidence of all. Moreover, the Central Agency, being connected with the National Institution, will enjoy greater facilities for obtaining missionaries, than small societies, covering only the territory of a presbytery or a county.

In addition to these reasons for the appointment of the Central Agency, the Home Missionary Society has been invited to this measure, by an extensive expression of individual opinion, as well as by the approbation of several Presbyteries within the field.

With the path of duty thus clearly indicated, the Executive Committee have determined to go forward to the responsibilities and privileges of this work, looking to Him who is Head over all things to the church, to supply the labourers, the means, and above all, the true spirit of missionary enterprise.

But though the course to be pursued appears plain, the Committee are deeply sensible of the difficult and responsible nature of the undertaking. It is a work which will not be soon accomplished, and can never be accomplished, without a good degree of united action. To be successful, it must be a favourite project with the community. Christians, who wish to see the wastes now lying within these limits overspread with churches, each with its candlestick in its place, and the Son of Man walking in the midst, must make up their minds to arduous and long continued effort. Expecting this from their brethren, but chiefly depending on the Lord Jesus, our strength and our redeemer, the author and conductor of every holy enterprise, the Executive Committee now pledge to the churches and to the destitute, their prompt and vigorous and persevering exertions, to give the gospel to all the needy settlements within the forenamed limits.

To this work of faith and love, the Committee now invite their brethren in the Lord. "Ye see the distress that we are in; how that Jerusalem lieth waste, and the gates thereof are burned with fire. Come, and let us build the walls of Jerusalem, that we be no more a reproach."

The Ecclesiastical Bodies and other local organizations on this field, are affectionately and earnestly invited to join the Committee in this work. Individual Churches and Christians are requested to give it the aid of their prayers, their contributions, and their influence. Especially do we commend this benevolent enterprise to the sympathy and exertions of Christian Females. Often, when the zeal of their brethren expends itself in short and fitful efforts, the heart of female piety beats on with even pulse, more than compensating for its want of strength, by the regularity and constancy of its action. And finally, to all who love our Lord Jesus Christ, and long for the coming of his kingdom, the Committee tender their Agency as a channel through which the streams of benevolence may be conveyed to the destitute. Surely, at such a time, and in such a cause as this, an appeal will not be made in vain. How can we enjoy our own privileges with profit or delight, unless we have the spirit to impart them to those who have them not? Do we see our millennium so near, that we even now sit down to be shone upon by the effulgence of its glory, regardless of those who yet sit in darkness? Is such a time as this the season for repose? When we see the enemy coming in like a flood—wave after wave beating against the foundations and undermining the institutions of Christianity, who is there that will not come up to the help of the Lord against the mighty? Who is there that will not pray, and work, and give of his substance, to spread the gospel of the Son of God, the only antidote to every public and private evil, and the only way to ransom immortal spirits from perdition?

By order of the Executive Committee of the American Home Missionary Society.

JOHN D. KEESE, *Chairman.*
New-York, *October 19th*, 1829.

For the Western Recorder.

"I know him, that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment."—Gen. xviii, 19.

This text throws light on an important feature in the character of Abraham. The Searcher of all Hearts himself bears testimony to the good judgment and understanding of the man chosen to be father of the faithful, and in whose seed all the nations of the earth were to be blessed. "I know him, that *he will command his children and his household after him;*" and he is therefore a man fit to be entrusted with my word. The sequel shows plainly the Lord well knew whom he had chosen.

Now, as "all scripture is given by inspiration of God, and is profitable . . . for instruction in righteousness;" let us, who live in these latter days of the earth, apply this scripture to ourselves. It applies to all of us in general, and to parents and masters of families in particular. A subject of greater importance cannot be produced. It is big with the eternal interests of millions of souls. Why, then, does it generally obtain but a partial and very imperfect attention? It is because of the thick and heavy moral darkness which envelopes the earth. Men do not naturally realise at all, what is the end of existence, in reference to *themselves;* and how can they, then, in respect to their *offspring?* None but those whose eyes are opened by the eternal Spirit of Truth, can truly behold this subject in its consequences. They only, who have heard and have learned of the Father, can appreciate the worth of the soul; and looking on this earth as it is, esteem things visible at their value. They only, who have been taught of God, know what it is to live for another world, invisible indeed to the natural eye, but seen more or less clearly by faith, "according as God hath dealt to every man."

Men naturally do not consider that this is a world of sin and misery, and its inhabitants a race wretched and depraved. This world to them seems good enough. They desire no better. Their highest aim is to obtain all they can of it. They would build their earthly nests high as the eagle. Talk to them of another and a better world, and the necessity of relaxing their grasp on this, to secure that, and they think you mock them. They turn from you in disdain. Let them, (say they), who are out of humour, sour, melancholy, and misanthropic, reject the substantials of this world, of things visible, and idly dream of a may be good or evil to come. But as for us, we will act more rationally, more after the dictates of sense. Their language is—We will rejoice in the work of our hands, and have much good of our lives as we pass along. "Rejoice," O man, "and walk in the ways of thine heart, and in the sight of thine eyes; but *know thou, for all these things God will bring thee into judgment.*" The plain, simple fact is, there are very few of any name or profession, who do truly view this world in the scripture light. Almost all men, professing Christians as well as infidels, do practically say this is a good world, and one to be desired to live in for enjoyment. To this end much provision is made for the flesh; and whatever the mouth says, it is evident that the general language of the heart is—"Soul, thou hast much goods laid up for many years; take thine ease; eat, drink, and be merry."

Christian, you who profess to believe the oracles of God, and who have most solemnly vowed to practise accordingly, how does the language last quoted correspond with the following truths of the bible:—"*No man can serve two masters:*" "*Ye cannot serve God and mammon:*" "*Love not the world; neither the things that are in the world:*" "*The friendship of this world is enmity with God; whosoever, therefore, will be the friend of this world, is the enemy of God.*" Weigh well the matter, and consider now, O, professing disciple of the Lord Jesus Christ, "whose words shall stand," whether the language of the covetousness of your heart, or the word of the Most High, who inhabiteth eternity?

But this is wandering from the purpose. The duties of parents and masters is the theme. And here it is observable how greatly the gross darkness of nature prevails. Children are given from the Lord, in the manner which his infinite wisdom devised; each body containing a soul of inconceivable value. And how little is it considered, what the Lord has committed to their charge, and how awful their responsibility. A soul comes into the world, "shapen in sin," and "conceived in iniquity;" a soul, which, if not regenerated, must be eternally lost. What sensations, then, ought pious parents to feel? If it is an occasion to rejoice, it should, indeed, be with trembling. A depraved being, born into a wicked world, surely, is not cause for joy, further than there is hope in the grace of God. It becomes all, then, earnestly to inquire what hope there is in the case. But what are the promises, and to whom? The promises are of God; free grace and mercy, "to all, and upon all them that believe," and who "also walk in the steps of that faith of our father Abraham, which he had" at the time the promises were made. The promises are to the faithful, and to no other; to those, who, like Abraham, command their children and their household after them, and bring them up in "the nurture and admonition of the Lord." And how need parents to feel, in order to bring up children in this manner? They need feel that from the womb all are transgressors; that "that which is born of the flesh is flesh;" that "they which are the children of the flesh, these are not the children of God;" and in short, that they are the "children of wrath, . . . condemned already." They need to believe all this heartily and sincerely, and then are they prepared, through faith, to use vigorously the means of grace, which God hath appointed, whereby such may be saved. Who, with the fear of the Lord before their eyes, *dare* neglect them? Let prayer go up to God continually, from the moment it is said a living child is born into the world, that it may be saved; for either heaven or hell will eternally rejoice over the destiny of that child. This child must be watched over, even from the womb, as the worth of a soul demands. The soul is the thing; its redemption is precious. It sternly claims the first, the principal, the continual care. The very earliest impressions should be made on the mind concerning God and eternal things. And not only is care to be taken to make right impressions, instead of wrong; but this sprout is corrupt by nature; therefore must the axe be laid at its root, or nothing effectual is done. This axe is only wielded by the Spirit of God; faith is the handle.

O, parents, how much need there is to pray and to watch over the tender years of your offspring, lest Satan, whose children by nature they are, should finally secure them for his own. Alas! Abrahams are rare men in our day. There is a laxity in family discipline and instruction, which is lamentable indeed. What do people, what can people expect will become of their children, at the rate they are usually brought up? Who knows not how aptly and eagerly the young mind drinks in evil? It learns to discern actions, also, much sooner than we imagine. Parents need to look very cautiously to their habitual conduct, as well as to their speech. Words, without examples, are merely vapour. Children have the eyes of young serpents, to discern when things are wrong; when there is a contrariety between precept and example. Engrave upon every heart—imprint in every memory, that this is a world of sin and of wretchedness, subject to the rulers of darkness, to the "prince of the power of the air." Whoever is saved out of it, is as a brand plucked by the hand of God from the burning. Is it not so? Does not the bible teach thus? How can you, how dare you, then, O, parents, take no better care of your children? You let them run at large, to play with whom they will, and fall into any snare which the adversary may have laid at their feet—those little feet which are swift to do evil. Know you not that "the devil walketh about as a roaring lion, seeking whom he may devour?" and will you thrust your offspring into his eager mouth? Like a vulture he poises himself in the air; his eyes are sharper than the eyes of the eagle. Mothers, have you not the sagacity of the fowls? They sound the alarm when the enemy is near. You do not. They gather their chickens under their wings, to hide them from the devourer. And will you do less than this? How much better is your offspring than the fowls? Keep them at home. Have "them in subjection, with all gravity." Rule them in the fear of God. "Seek first" the one thing needful, "the kingdom of God for them." All else needful will be added. Be not over anxious about what is to become of them, as respects this world. To what end is so much time, & labour, & money, expended in the adorning of their bodies, to prepare them for making a momentar, figure on this ball of earth? What profit is there in such vile breath as the honour and applause of men? "How can (they) believe, which receive honour one of another, and seek not that honour which cometh from God only?" This earth is cursed with a curse. Briers and thorns it brings forth plentifully; and no less a generation of evil doers. This world, and all that cleaves to it, shall be burnt up. The fiery indignation of the Lord shall consume all its works And is it, then, a place in which to dance, and sing, and make merry? Hear the Saviour:—"As it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: *Even so shall it be in the day when the Son of Man is revealed.*" And again—"Therefore, be ye . . . ready; for in such an hour as ye think not, the Son of Man cometh." "What I say unto you, I say unto all—*Watch.*" A deep and heavy sleep is upon the earth. Darkness covers the people. Night reigns; a thick night, almost to be felt, even amid the full blaze of this gospel day. The heart of the "people is waxed gross, and their ears are dull of hearing, and their eyes have they closed," lest they should see, hear, and understand, and be converted and healed. The light indeed shines; but it is in darkness, and "the darkness comprehendeth it not."

Parents, masters of families, and instructors of children and youth, hear this scripture:—"Hear, O, Israel, these words, (the statutes and judgments), which I command thee this day shall be *in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*" Lodge these words within the folds of your hearts; enwrap them in your memories; they mean much; they "are exceeding broad." "If ye will not believe, surely ye shall not be established." "Hear, O heavens, and give ear, O earth; for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me; but Israel doth not know; my people doth not consider."—"To what purpose is the multitude of your sacrifices unto me? saith the Lord."—"Bring no more vain oblations; incense is an abomination unto me." "It is iniquity, even the solemn meeting." What manner of offering is it, which you offer unto the Lord, when in the broad face of heaven and earth, in presence of beings visible and invisible, you present your children in baptism? Is not here a pledge deliberately given, a covenant voluntarily and considerately made, as solemn and binding as the force of eternal things, as the infinite interests of the soul can make it, that the offspring of your bowels shall be God's—even his, who is properly "the father of the spirits of all flesh." And whose business is it to redeem this pledge; to fulfil this covenant? Parents, it is your's; be sure it is, and God will require it at your hands. Under the influences of God's Spirit, you have power to mould the soft and tender minds of your offspring into the image of the Saviour. If you neglect, what excuse shall you find in the day in which God shall judge the world in righteousness? You shall have none. Shame, self condemnation and horror will chain you speechless. That great day of the Lord will come. It lies open to the eye of faith. Let it be near. It does the soul good to reflect upon it. It pulls around us a robe of solemn soberness; and this world and its vanities vanish. Brethren, "if there be any virtue, if there be any praise, *think on these things.*"

Your's, &c. J——.

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.

NO. XVIII.

As Georgia is so strenuous an advocate for state rights, and protests so strongly against any interference on the part of the general government, the inquiry how far she has herself acknowledged the national character of the Creeks and Cherokees becomes peculiarly interesting.

In 1738, Oglethorpe renewed the treaty of friendship and alliance, of which an abstract was given in my last number. The next year he took a journey into the wilderness, four hundred miles, as the distance was then computed, having been previously invited thither by the Creeks of the Coweta towns; where he was received with the greatest kindness, and had the opportunity of conferring with deputies of the Creeks, Chickasaws, and Cherokees. On the 7th of August, another treaty was made between him and "the assembled estates of all the lower Creek nation." This may be called, *Second Treaty of Georgia with the Indians.*

The instrument begins by enumerating the towns and tribes of the Creeks, which were represented in the council. The Indians then declared, without a dissenting voice, that they adhered to their ancient love to the King of Great Britain. They next declared, that all the territory from the Savannah to the St. John's, with the intermediate islands, and from the St. John's to the bay of Appalache, and thence to the mountains, "doth, by ancient right, belong to the Creek nation, who have maintained possession of said right against all opposers, by war, and can show the heaps of bones of their enemies, slain by them in defence of the said lands." They farther declared, that they were under the protection of the King of England, and would not suffer the Spaniards, or any other nation but the English, to settle upon the territory. They acknowledged that they had granted to the corporation for which Oglethorpe acted, 'the lands from the Savannah to the St. John's, and as far back from the coast as the tide flows.' But they reserved to themselves three islands, and a small district adjoining Savannah.

Oglethorpe engaged, on his part, that the English should "not take any other lands *except those granted by the Creek nation* to the trustees," and that he would punish any person who should intrude beyond the limits. He issued a proclamation immediately afterwards, in which he says—"Know ye, that ye are not to take up or settle any lands beyond the above limits *settled by me with the Creek nation.*"

About the year 1747, a man by the name of Bosomworth, having married a half Indian woman, claimed, in her right, all the lands in the possession of the colony, and artfully induced the Creeks to support his claim. He greatly endangered the safety of Savannah, and put all the settlements into the greatest alarm. It is not a little curious, that he instigated the Indians to assert that Oglethorpe and his followers had been merely *tenants at will* of the Creeks from the beginning; applying the same phraseology to the whites as the legislature of Georgia has recently applied to the Cherokees, and with much greater plausibility. Although Mr. Stephens, then governor of Georgia, did not admit the claim of Bosomworth and his wife, yet the whole affair evinced that it would have been dangerous for the settlers to have pretended any other right to the country than that which they had acquired with the consent of the natives.*

Before 1760, a destructive war existed between the Cherokees and the colonists of Virginia, the Carolinas, and Georgia. During the contest many cruelties were perpetrated on both sides. The southern states were unable to defend themselves, and applied for aid to Gen. Amherst, commander of the British forces in America, from whom indispensable assistance was twice received. A treaty of peace was at last made between the Cherokees and the colonists, the terms of which I do not find.

Soon after the close of this war, Capt. Stenart, a sagacious and intelligent man, having been much acquainted with the Indian character, was appointed, by the King, superintendent of Indian affairs for all the territory south of Virginia. He convened a general congress of Indians at Mobile, where he made a long speech to them, addressing the different tribes in succession. At the close of his speech he said:—

"Lastly, I inform you, that it is the King's order to all his governors and subjects, to treat Indians with justice and humanity, and to forbear *all encroachments on the territories allotted for them.* Accordingly, all individuals are prohibited from purchasing any of your lands; but as you know that your white brethren cannot feed you when you visit them, *unless you give them grounds to plant*, it is expected *that you will cede lands to the King* for that purpose; but whenever you shall be pleased *to surrender any of your territory to his majesty*, it must be done, for the future, at a public meeting of your nation, when the governors of the provinces, or the superintendent, shall be present, *and obtain the consent of all your people.* The boundaries of your hunting grounds will be accurately fixed, and *no settlement permitted to be made upon them.* As you may be assured that all treaties with you will *be faithfully kept*, so it is expected that you will also be careful strictly to observe them."

It is not necessary to detain the reader with any comments on these declarations of the authorised representative of the British crown; only let them be compared with the present claims of Georgia.

*It is a remarkable fact, that Bosomworth induced the Creek chiefs, or rather a few of them, to appoint a general agent to transact their business for them, and then inveigled this agent to make a deed to him [Bosomworth] of the three reserved islands, and the small tract near Savannah. After he had occasioned much trouble to the colonial government, he went to England, and commenced a suit on the strength of this Indian grant. The litigation continued twelve years, when one of the islands was adjudged to him. He returned to America, and he and his wife lived and died on the island. From the account of this law-suit, which is given in M'Call's History of Georgia, it would seem as though the English tribunals not only admitted the validity of Indian title, but of Indian grants, to individuals. Some time afterwards the King of England prohibited his subjects from making purchases of land from the natives.

Treaty of Augusta; or 4th Treaty with the Indians, in which Georgia was a party.

A great meeting of the chiefs of the Cataba, Cherokee, Choctaw, Chickasaw, and Creek nation, was convened at Augusta, by invitation of the colonists, at which were present Gov. Wright, of Georgia, Gov. Boon, of South-Carolina, Gov. Dobbs, of North-Carolina, Lieut. Gov. Fauquier, of Virginia, and Capt. Steuart, superintendent of Indian affairs in the southern department. A treaty was concluded November 10, 1763, by which a cession of lands was made in satisfaction of debts which the Indians had contracted with the English. The Cherokees and Creeks united in this grant, which, with what had been previously granted, embraced all the sea-coast of Georgia, and so far back as to make about one-eighth part of the state, as it now appears on the map, or one-twentieth part of the limits, which were fixed by the King of England, for his colony of Georgia, after the peace with Spain of the same year, and which include Alabama and Mississippi.

Having given an account of this treaty, the historian adds, "I believe it may be said of Georgia, that there has been no instance in which lands have been forced from the aborigines by conquest; and that, in all cases, the Indians have expressed their entire satisfaction at the compensations which have been given them for acquisitions of territory." The history was published in 1811.

I most sincerely desire that the historian, who shall write a hundred years hence, may be enabled to say the same thing. It can never be truly said, however, that Georgia has not repeatedly, within a few years past, *threatened* to take the lands of the Indians by force, and thus been chargeable with oppressing them, by creating a most serious alarm among them.

The Creek Indians, not being very skilful casuists in distinguishing between rights to real and personal property, interpreted the treaty in such a sense as to give them a right to cattle and horses, which they found straggling in the woods on their lands. They fairly remonstrated with Gov. Wright, however, against the whites permitting their stock to stray over the boundaries. Having occasion to use some horses, which were found there, the Indians took several. A party of the whites, irritated by the loss of their horses, made an irruption into the Creek country, re-took the property, remunerated themselves to their own satisfaction for other losses, and burned all the houses in the towns. The chiefs came to Savannah and complained of this harsh treatment; the Governor made them compensation, and peace was restored. Let the reader decide, which party gave the most evidence of savage manners in this transaction.

In 1773, a convention of Creeks and Cherokees was held at Augusta, when another tract of lands was ceded to the colonists, in payment of debts.

When the revolutionary war broke out, the Indians took the side of the mother country. A peace was concluded with the Cherokees by the commissioners of Georgia, at Duet's Corner. S. C., May 20, 1777.

Hostilities were afterwards renewed. In May, 1783, the Coerokee chiefs were invited to Augusta, and six distinguished men were appointed by Georgia to negociate with them. A treaty was concluded on the 30th of that month, establishing the boundary of the Chatahoochy, which remained the line of demarcation between Georgia and the Cherokees, till long after the treaty-making power had been given to the general government.

This treaty was declared to be made between the state of Georgia, (then, as averred by that instrument, *in the seventh year of its independence*), and "the head men, warriors, and chiefs of the hordes or tribes of Cherokee Indians, *in behalf of the said nation.*"

The two objects of the treaty were peace and a definite boundary, both of which were obtained on the undisputed basis of the Cherokees being a "*nation*," and having territorial rights. Why is not Georgia bound by this treaty, made by herself, in the plenitude of her independence, signed by her Governor, and by the late Col. Few, who was one of her delegates to form the federal constitution, and by four others of her most valuable citizens? There is no encroachment of the United States. The act is her own, performed by her agents exclusively, and for her benefit.

This treaty, being made on the same principle as the preceding ones, is an implicit attestation to the validity of them all, and should secure to the Cherokees the peaceable possession of their country, till they voluntarily surrender it.

WILLIAM PENN.

P. S.—It will be some weeks before I shall offer another communication to your columns. With your permission, I propose, then, to examine the following questions:—

How far is Georgia bound by the acts of the general government, in pursuance of the treaty-making power?

How far the Cherokees are implicated in the compact of 1802, between Georgia and the United States?

How far Georgia has assented to treaties actually made between the United States and the Cherokees?

And, in conclusion, having considered the demands of justice, I shall briefly inquire, whether a benevolent and upright man, with a full knowledge of the case, would advise the Cherokees to sell their country, and remove beyond the Mississippi?

Permit me to correct a small error. In one of my early numbers, it was stated that the treaty of Hopewell was made in York district, S. C.—I have since learned that the Hopewell, on the Keowee, where the treaty was made, is in *Pendleton* district.

From the Connecticut Observer.

TEMPERANCE FACTS.

At a recent temperance meeting at Wintonbury, the following facts were communicated by the delegates:—

In one parish in the county, one tavern-keeper has ceased selling strong drink; and one distillery is stopped.

In another, two brandy distilleries have, within the present year, been stopped, and one of them converted into a dwelling house, i. e. an establishment for the destruction of life has been converted into one for the preservation of it.

In another, Newington, the only distiller has ceased making, and the only storekeeper has ceased vending ardent spirits; and both have joined the Temperance Society. A tavern-keeper is the only vender of spirit in the parish.

In another, Wintonbury, two distilleries out of nine are stopped. In one year, from July, 1826, to July, 1827, there were retailed, 2407 gallons; which cost $1,649 90. From October, 1828, to October, 1829, there were sold only 1187 gallons; which cost only $653 09; the saving of expense in the latter year is $996 81. There was sold by one retailer in 1826, ten hogsheads; the last year, only two. Do Temperance Societies threaten to impoverish the land?

In another parish, New-Britain, the inhabitants used to pay nearly $5000 annually for ardent spirit. A Temperance Society was organised the 4th of July, of the present year. Since then the quantity of spirit has been diminished at the rate of more than two barrels a week! One of the principal distilleries has been stopped, from moral principle. Several confirmed drunkards have been induced to abstain entirely from the use of strong drink.

Have those gentlemen, who can promote the cause of temperance so much more effectually in a *secret, silent* way, than they could by an union with some Society; have they made more rapid achievements than these? S. C.

INTELLIGENCE.

SANDWICH ISLANDS.

Since our latest dates, a letter has been received from Dr. Judd. by one of the publishers of the Recorder, dated at Honolulu, the 16th of February last; from which it appears, that the aspects of the schools and the progress of christianity continued to be as promising as in times past. The following extract relates to the embarkation of Mr. Green for the northwest coast:—

Rev. Jonathan S. Green, one of our reinforcement, who was destined to the northwest coast, sailed on his contemplated mission of discovery on Friday the 13th inst. He had not been able to procure an earlier passage. He now goes with Capt. Taylor, in the bark Volunteer, and pays $500 for his passage. He expects to be absent from six to ten months, and to visit places from the Russian settlement north, to Port-Francisco south, embracing about 20 degrees of latitude. It is more than probable he will visit Columbia river. If practicable, he will pass up about seventy miles, to a colony situated on the north side of the river, established by the Hudson's bay fur-company. It is not far, I believe, from the mouth of the Multnomah river. See Woodbridge's map of North-America, (atlas.) Mr. Green will have difficulties to encounter, the bare anticipation of which would chill the blood of many a fireside champion of the cross. He takes his life *in his hand;* for we are credibly informed that he who visits that coast, does it at the peril of shipwreck from the boisterous winds and storms, and at the peril of being murdered, if he ventures on shore. We will not cease to offer up our earnest prayers to God for him, that he may be preserved, and the object of his visit be fully accomplished. Will you not unite in the petition, that he may be able to open the way to the introduction of the gospel to that nation, so scattered and peeled, and trodden under foot of men?

Capt. Simpson, engaged in the Hudson bay company's service, sailed for the coast three days ago. That gentleman informed us that he has crossed the continent from Fort-York, on Hudson's bay, to the Columbia. This journey, which was performed partly on horseback and partly on foot, was accomplished by him and his party in four months. They subsisted entirely on game and tea. If men are able to undergo such toils, and brave such dangers, for gold that perisheth, what should not the herald of salvation endure? When I think of this subject, I am led to wonder that missionaries have not long ago penetrated the most trackless part of the western wilds, in order to preach Christ to the degraded natives. Men *can* do it. They will penetrate *any* country *for money;* and oh, let not the daughters of the uncircumcised hear that the *soldiers of the cross* are *less* enterprising.

We copy the following singular article just as we find it in the current journals:—

ECCENTRICITY OF MR. WOLFF.

JERUSALEM, *April* 20, 1829.

(*Residing upon Mount Calvary.*)

"The passage which follows is from a letter of Mr. Wolff, which he addresses "To the Church of Christ in Great-Britain and Ireland:"—

"On my arrival here, I thought that caution must be used; but how can caution be used, when immortal sinners, who are either to be eternally happy or eternally miserable, call for the purpose of hearing what I had to say? Wretched is that missionary, if he at such a moment thinks proper to use caution, and be silent on the great point! In short, I proclaimed for two months to the Jews the great truth; first, that Jesus of Nazareth came the first time on earth, despised and rejected of men, to die for poor sinners; and secondly, that he will come again with glory and majesty, and glorious in his apparel, and travelling in the greatness of his strength, he will come, the Son of Man, in the year 1847, in the clouds of heaven, and gather all the tribes of Israel, and govern them in person as man and God, in the literal city of Jerusalem, with his saints, and be adored in the temple, which will be rebuilt, and thus shall he govern 1000 years; and I, Joseph Wolff, shall see with my own eyes, Abraham, Isaac, and Jacob, in their bodies, in their glorified bodies; and I shall see thee, Elijah, and thee, Isaiah, and thee, Jeremiah, and thee, David, whose songs have guided me to Jesus of Nazareth. I shall see you all here at Jerusalem, where I am now writing these lines! These were the topics upon which I spoke, not only with Jews; but likewise with some Mussulmans. The scripture beside us could testify of all this truth having been circulated publicly in the market-place of Jerusalem. We went to Bethlehem, and there in the open market-place I proclaimed the gospel to the Christians of that place, not far from the spot where that holy child Jesus was born."

Such preaching by a missionary from the London Jews Society! Is it not to be feared that such mixtures of truth and error will prove a serious injury to the cause?—What if, before the year 1847, the missionary should be in his grave, and thus falsify one item of the faith he advocates? It surprises us, that any body of British Christians should countenance such preaching as this.

From the Missionary Herald.

BOMBAY.

JOINT LETTER OF THE MISSIONARIES.

State of the Catholics.—The Catholics are considerably numerous in Bombay, the whole number on the island being estimated at not less than 16,000 or 18,000. A few of these are descended from families originally from Portugal, but most of them are of Hindoo origin, whose ancestors professedly embraced the christian religion about two centuries ago. At that time Bombay belonged to the Portuguese, and great efforts were made by the Jesuits, aided by the patronage and favour of government, to introduce christianity. By these means many natives became proselytes to the catholic faith. But though they assumed the name of Christian, yet they have never ceased to be idolaters; for instead of their former idols, they substituted the images of saints, to which they pay a religious homage and worship, as really idolatrous as the worship paid by the Hindoos to their gods. These nominal Christians are exceedingly ignorant, and there seems to be nothing which the priests so much dread as an increase of religious knowledge. To see their people addicted to wickedness of almost every kind, appears to give them but little anxiety; but if they hear that a bible or any religious book or tract has found its way among them, they endeavour by persuasive arts and threats to obtain it; and we have reason to think they do not generally rest easy till they have succeeded in getting it into their own possession. Missionaries here, and at other places on this side of India, have generally considered the Catholics to be in the same need of the gospel as the Hindoos, and they not unfrequently find them more inaccessible than the heathen.

GOOD NEWS FROM WALES.

Extract of a letter to the editor of the Vermont Telegraph, from a baptist minister in New Hampshire, dated Sept. 5, 1829:—

"I have just received a letter from my brother in Wales, in which he says that the Baptists, in common with others in England, are suffering severely from a stagnation of trade; and yet they have raised near £16,000 for missionary purposes at one meeting. I will give you an extract from his letter for insertion in your paper, if you think proper."

Extract of a letter from a gentleman in South Wales, to his brother, dated July 1, 1829:—

"Our Association letter is the most encouraging ever published, giving a clear increase of 1100 members, and nine new churches, the past year, and an increase of 1300 in the Northwest Association; and such an unanimity prevailing as was never witnessed before between the high and low Calvinists. Appearances are unusually promising. A *Penny a Week Society* is formed to raise a building fund in Wales, and it is expected that in three years the whole debt of the denomination will be paid. It now amounts to £10,000, ($50,000.) No minister is to be allowed to beg in future. All this is done by the poor Welch churches. Surely you will be ready to say, "What hath God wrought?" The Theological Seminary at Abergavenny is in a prosperous condition, and the young men who have been educated there are exerting a happy influence in the churches. Indeed, appearances are truly encouraging among us; meeting-houses are multiplying, and the Lord is preparing labourers to go forth into his vineyard. At Wantyglo iron-works, above a hundred have been added by baptism the past year, and a large number to the church under the pastoral care of your friend, the Rev. J. P. Davier, at Tredegan iron-works."

CUMBERLAND PRESBYTERIANS.

It may not be known to all our readers, that this denomination of Christians, found in Kentucky, and other places in the vicinity, separated some years since from the General Assembly, on the principle of rejecting creeds and confessions; and that these are the same people, who, more than twenty years ago, witnessed an excitement of a religious nature, which at that time was thought unparalleled in the history of the church, for its influence upon both the body and mind of its subjects! How far this work was genuine, it is perhaps difficult to say or conjecture, with any exact certainty.

The following article, originally published in a Washington paper, a short time since, it would seem, is intended, to give a favourable view of the religious and literary aspects of this people:—

"Rev. President Cossitt, a clergyman belonging to this body of Christians, and principal of the literary institution at Princeton, Ky. says the Columbian Register, of Washington city, left this city on Wednesday last, on his return to the west; having visited other places north of the metropolis, to forward the interests of the institution over which he presides, soliciting donations of books, money, &c. This institution numbers at the present time about ninety young men, although it has been in operation but about four years. Manual labour, as a source of health both to mind and body, forms a part of its system. The influences of the blessed Spirit have been enjoyed, and revivals of religion have taken place in the college.—We have always understood that the Cumberland Presbyterians were a warm-hearted and devoted people; and hence the preaching of their ministers, though received with more excitement, and accompanied with rather more shouting than Presbyterians in this part of the country would approve, has been signally blessed of God as the instrument of saving souls.—Thousands, if not thoroughly instructed in the truth, have been hopefully and joyfully converted through the truth. It is moreover pleasant to learn, that so far from denouncing, as many pretenders have done, the acquisition of knowledge and the pursuits of literature, the preachers of this denomination, sensible of the value of a learned ministry, are eager in the pursuit of knowledge. There is an increasing desire felt among the people for knowledge.—No better evidence of this need be asked than the existence of so flourishing an institution as the Cumberland College.

"The last sermon of Rev. Mr. Cossitt, who has preached many times in the district, was delivered in the Ninth-street church, in this city, to a crowded audience. It was an impressive and powerful discourse, and will doubtless be long remembered by those who heard it, especially the youth to whom it was particularly addressed."

Latest from Burmah.—In a letter from Rev. Mr. Judson, we learn that nine persons have been baptised at Maulamying, the mission station at which he labours, One of the natives has been ordained pastor of the church at Rangoon. His name is Ko Thaba, and his age is 57. He is learned in the Burman language, a man of very superior talents, united with eminent piety and prudence. This event seems a very peculiar favour in providence; for it is a general concession amongst missionaries sent to foreign lands, that a native preacher has many advantages in communicating truth, of which others cannot avail themselves.

The ordination referred to above, took place at Maulamying. The nine baptised makes the number of the immersed in 1828 to be *thirty.* This may well be called a *revival in Burmah,* for which our praises should be offered to the God of all grace.—*Ch. Watch.*

The Jewish New Year.—On Sunday evening last, the year 5590 was ushered in with the usual rites observed on such occasions by the Israelites. At sunset the people now called Jews, resident in this metropolis, all assembled at their synagogues, when the whole of the Mosaic laws, and the usual prayers, &c. were read over, and the congregation remained until between eight and nine o'clock. On Monday, their new year's day for the present year, they again assembled at sunrise to celebrate the feast of trumpets, in commemoration of Abraham's offering up his son. At ten o'clock the trumpets were sounded, which announced the commencement of the year; and those who thought proper, then left the synagogue, but many of them remained to a late hour. They met again at sunset the same day, and also yesterday at the same hour, when the observance of these rites terminated. No food is allowed to be taken until the sounding of the trumpets on either day. *London, Sept.* 30.

Agency to the Mediterranean.—Letters have been received from Mr. Anderson, dated as late as the 12th of August. He had completed his travels in Greece and the Grecian islands, and considered the objects for which the agency was undertaken, as in a good measure accomplished. At the latest dates he was in Smyrna, Mr. Smith still accompanying him. They expected very soon to embark for Malta, and after remaining at that place a sufficient length of time to compare the results of his observations and enquiries with those of the missionaries now there, and confer with them further respecting missionary operations in that quarter, Mr. A. will embrace the first opportunity for returning to this country.—*Mis. Her.*

Greeks thirsting for Knowledge.—Rev. Mr. Robertson writes from Greece, that though the avidity of the people for every kind of instruction and all sorts of books is astonishingly great, yet their wish to become possessed of the bible is altogether surpassing in its eagerness. It does seem, indeed, as if their hearts were expressly prepared from on high to receive a blessing inconceivably more precious than civil liberty.—*Phil. Rec.*

Ignorance of Greek Priests.—Mr. Robertson had occasion to reprove an abbot's servant for stealing, in the presence of his master. He asked him if he knew the number of commandments, and could not make the servant understand him. Indeed many of the priests, when asked the same question, will answer seven, making the number the same as that of their sacraments.—*ib.*

West-India Missions.—The Christian Watchman states, that at the last monthly concert in Boston, the audience were very much interested by the remarks of Rev. James Philippo, a servant of the English Baptist Missionary Society, at Jamaica. Mr. P. it appears, has laboured among the negroes at Spanish town for the last six years; during which time, more than one thousand have been added to the church at the station. They receive the word, it is said, with great gladness of heart, and with the most ardent expressions of gratitude.

British and Foreign Bible Society.—The Committee having determined to take measures for preparing a version of the old testament in modern Greek, conformable to the Hebrew text, Rev. H. D. Leeves has left this country on his return to the Mediterranean, with a view of engaging the services of one or more learned Greeks, to execute this work under his superintendence. His purpose, at present, is to reside at Corfu.—*Miss. Reg.*

Meeting Houses in England.—These are said, in the Christian Observer, to be rapidly multiplying. Eight were building in Bristol, which by the last census numbered towards 100,000 inhabitants. Five others were building in the vicinity, and one had been just completed. It has been discovered by the city missions in London, that one half the population do not attend worship at any place. In one large manufactory in London, employing 500 of the best workmen, from all parts of the empire, not 20, it is said, go to any church.

Indians can be civilised.—In allusion to the common remark, that Indians cannot be civilised, Mr. Byington, a missionary among the Choctaws, in a recent letter says:—

"I remember when I was in New England, it was often said, "You can do nothing for those Indians. After all, they will be Indians still." I often related the story of Catharine Brown; at which some wept, and perhaps many were silenced; and now to what has her nation risen in a few years, in the arts of life and self-government. But it is still said of the Choctaws, "They are a small people. They are red in colour; they speak another language, though it is a beautiful one; they are hunters; they are ignorant and poor;" and we are apt to call them savages, Indians, wild Indians, and drunken savages. Thus some men may describe them. But there are Choctaws and Chickasaws, and I dare say, Cherokees and Creeks, of whom a white man might be proud to say, "He is my brother." And as a nation, the Choctaws are now well colonised, and are doing well. They are fast rising. The Father of mercies smiles upon them and blesses them. For years they have been listening with patience and confidence to the advice of the government of the United States, and have adopted many measures for their own improvement. Thousands and tens of thousands have they expended for schools, to give their own offspring an education. And now, after all this, they are thought to live too near the white people, and must go over the Mississippi to accommodate them. "It is all in vain to think of governing the Indians by laws enacted by white men. They will never submit to them. They can best govern themselves. And for this reason efforts should be made to have them reside together as a small but separate people."—*Mis. Her.*

Catechising.—The council of Trent had the sagacity to make catechising one of the most binding of the sacerdotal services; and in the preface to the catechism, which was published by order of that council, is found the following curious remark: "The age is sadly sensible what mischiefs the Protestants have done the catholic church, not only by their tongues, but especially by their writings and *catechisms.*"

Testimony of Dr. Marshman.—"Of the value of tracts in missionary labour," says Dr. Marshman, a most zealous missionary in India, "it is endless to speak. Portions of scripture or tracts have had something to do in the conversion of almost every individual who has joined the christian church in India."

Colonisation Society.—The Secretary of the Colonisation Society has received from Matthew Carey, Esq. of Philadelphia, his second annual payment of $100, on the plan set on foot by Gerrit Smith, Esq. In making this remittance, Mr. Carey observes:—"It is much to be regretted that a plan calculated to do so much good, and which would bear so lightly on our wealthy citizens, advances so slowly. I hoped, when it was first broached, that the stipulated number of one hundred subscribers would enter their names, and pay their first instalment in six months."—*Nat. Intel.*

Society for propagating the Gospel.—A stated meeting of the Society for propagating the gospel in North-America, was held in this city on Tuesday, and a discourse delivered before them in the church in Chauncy Place, by Rev. Dr. Wisner. This is the oldest Missionary Society in the state. The few remaining Indians among us receive religious instruction through the aid of this Society. They are principally on Martha's Vineyard and Nantucket, and in the state of Rhode-Island.—*Bost. Ch. Reg.*

Synod of Virginia.—At the sessions of the Synod of Virginia, held in the first presbyterian church in the city of Richmond, on the 31st of October, A. D. 1829, the following resolution was unanimously adopted:—

Resolved unanimously, That the Synod of Virginia have observed with great satisfaction, that the convention now assembled to form a new constitution for the people of this commonwealth, are proposing and doubtless intending to preserve and perpetuate the sacred principle, *liberty of conscience,* declared in the bill of rights, and developed in the act establishing religious freedom, as a part of the fundamental law of the land; and they do hereby solemnly proclaim, that they continue to esteem and cherish that *principle,* for which the presbyterian church in this state, and throughout the United States, have ever zealously and heartily contended, as the clearest right, and the most precious privilege, that freemen can enjoy.

Thanksgiving.—Governor Trimble, of Ohio, has recommended Thursday, the 19th inst. as a day of public thanksgiving and praise, to be observed throughout the state.

It is not many years since the late Gov. Clinton appointed the first annual thanksgiving ever appointed in the state of New-York. It was at that time imputed to the Executive as a stroke of policy, to gain popularity with the people from the western district, who were for the most part emigrants from the eastern states. Whether the imputation was well founded or not, yet the practice has obtained in each successive year by every administration. It has now extended to Ohio, and with whatever views it may have been connected there, it nevertheless gives striking evidence that the moral influence of New England extends far beyond her local limits.—*N. Y. Morning Herald.*

Vermont Domestic Missionary Society.—An improvement, as the Board think, has been effected the past year, in regard to that portion of their field which lies within the province of Lower-Canada. A population of forty or fifty thousand, principally from New-England, being immediately within our vicinity, have for several years been considered as having strong claims upon this Society; and considerable portions of our labour have been annually reported as extended in that field. The Board are now happy to state, that, by a correspondence, which was opened with the "Canada Education and Home Missionary Society," the last season, an arrangement has been effected, for taking this part of the burden from our hands, and in a way which we trust will still meet all the original objects of our benevolence.

The Canada Society have engaged to support all such missionaries to this region, as the Board of our Society will take the responsibility of recommending.—*11th Annual Report.*

New-Jersey Missionary Society.—The anniversary meeting of the Missionary Society of New-Jersey, was held during the recess of Synod, in the first presbyterian church of Newark. A very interesting narrative of what had been done under the direction of the Board of Managers, was read by Rev. Philip C. Hay, after which addresses were made by Rev. H. Fisk, of Princeton, Mr. Deruell, of Dutch-Neck, Rev. C. Armes, of Middletown Point, and Rev. Mr. Campbell, of Hacketts-town. From the Treasurer's report, it appeared that there had been at the disposal of the Board the past year, the sum of $2488 29, of which sum, $2097 63 had been expended, leaving only $390 66 in the treasury, nearly the whole of which is now due. On the evening following, the annual missionary sermon was delivered by the Rev. David Magie, of Elizabethtown.

We are happy to learn, that Felix Grundy, Esq. of Nashville, has been elected a Senator in Congress from Tennessee, to take the place of John H. Eaton, Esq. Secretary of the Navy. Mr. Grundy was one of the petitioners against Sunday mails; and we may calculate, therefore, upon his influence and vote, when the subject shall again be presented for the consideration of Congress. The seat of Col. Johnson in the Senate, it will be remembered, has been vacated, and other changes have been made in that body highly auspicious to the Sabbath cause. The religious community have now no reason to apprehend that they will be insulted when they present petitions for a redress of grievances.—*N. Y. Obs.*

We understand that the Presbytery of Cincinnati, Ohio, have constituted themselves an auxiliary to the General Union for promoting the observance of the Christian Sabbath; that they have requested the ministers to preach to their respective congregations one or more sermons upon the divine appointment of the Sabbath; and also to observe in their churches the third Monday evening in November as a special season of prayer for the cause of the Sabbath, and the success of the General Union.—*ib.*

Cotton Mather, in an "address to the churches in the colony of Connecticut," at the close of the 17th century, has these words:—"As though the providence of heaven, whereby the bounds of people are set, hath carried you so far westward, that some have pleasantly said, *the last conflict with anti-christ* must be in your colony," &c. There may be more truth in this prophecy than the good man supposed, when he recorded it.—*Conn. Observer.*

The *Union Presbyterian Church,* in the city of New-York, was organised on the 13th inst. by a committee of the Presbytery of New-York. It consists of 35 members, gathered from seven or eight churches, and worships in Vandewater street. Three elders were elected and installed, and two deacons were ordained. Rev. C. G. Finney was to preach to them on the last Sabbath.—*N. Y. Obs.*

Kenyon College.—Robert Bates, Esq. of Northumberland, Eng. has presented £100 to Rev. G. M. West, for the benefit of Kenyon College, in Ohio, accompanied with a promise of a similar amount nine succeeding years.

REVIVALS.

Infrequency of Revivals.—We recently copied an article bearing this title from the Boston Recorder. The last Connecticut Observer speaks on the same subject as follows:—

"We are persuaded that the periodical publications are not, at present, an accurate standard for judging on this subject. The mere rumour of a revival is not caught at and published. The conductors of the press wait for those who are acquainted with the facts, and who know when it is the best time to publish them, to communicate them to the public. This is one reason why fewer notices of revivals are mentioned in the religious periodicals, than were some years since.

"Another reason is, that revivals and accounts of revivals have become so common, that those who witness them, do not feel that it is necessary to give a detailed account. Revivals have become, in a manner, the ordinary state of the church; and a pastor who has had the privilege to behold several among his people, does not, perhaps, feel it more necessary to publish their occurrence, than to publish many other interesting events in his church. We believe that this is a mistaken policy; at the same time, we doubt not it prevents many from laying before the public, accounts of revivals in their congregations.

"We have just had a conversation on this subject, with one whose acquaintance with revivals is not exceeded by that of any other individual in our country, and we are more than ever persuaded that revivals exist, at the present time, and have existed, the year past, to a far greater extent than has been supposed. A considerable number of places were reckoned up, in a few moments, where pleasant revivals have been enjoyed the year past, and are now in progress, of which no public notice has been taken. As examples. In one town in this state, a revival, the largest ever witnessed in the place, and of which the hopeful subjects were more than one hundred, has occurred the year past. No notice of this, in any form, so far as we can recollect, has been given to the public. In another case, in this state, about forty were brought, it is hoped, into the kingdom of heaven, but no public notice has been given of it. Several revivals are now in happy progress, in this state, of which we hope, in due time, to receive accounts. In Massachusetts, we have been informed, on unquestionable authority, that within the last three weeks, there have been thirty hopeful converts, in one town; several in another town; and within about two months, more than one hundred in another town bordering on this state. These facts are encouraging. They show that the Spirit has not entirely forsaken our churches; and while the enemy reviles, let the friends of Zion humble themselves and trust in the God of our fathers."

As to the first of the above reasons for the scarcity of notices, we think the writer lays too much stress upon it. We cannot think that any considerable number of our brother journalists were ever in the *habit* of publishing *mere rumors* of revivals; and if, indeed, they are now less anxious than formerly, to insert notices that are well authenticated, it must be at least partly owing to their own comparative indifference, and the apathy of those around them. Other causes could of themselves scarcely induce them to be silent. While all heaven rejoices over *one* real penitent, the children of the kingdom, if they *enjoy any thing* of the *same* spirit, must feel a deepening interest in the subject of revivals; and let it be remembered, that out of the abundance of the heart the *mouth speaketh.*

The same thought, as it appears to us, is also in some measure, applicable to the second of the above reasons. If revivals have become in any measure the ordinary state of the church, then indeed are we greatly deceived; and the confessions and lamentations of presbyteries and synods, of churches, conferences and asssociations, which tell of almost one uniform scene of barrenness, are to be disregarded. Nor is it to be supposed that the circumstance that revivals have become *common,* could lessen our interest in them, without a sensible declension of the christian graces. The very fact, that at such a time as this, ecclesiastical bodies can forget or hesitate to acknowledge the special presence of the Lord, in any place within their bounds, as they often do, in the midst of lamentations, shows not by any means that they are themselves naturalised to a state of revival, but that they have come to despise the day of small things. No doubt the charm of *novelty* has of necessity diminished; yet it has nothing to do with the real love of souls. This is an affection, which must continually deepen with the increase of the graces of the Spirit. Did the apostles become less interested in the work before them, in proportion to the increase of religion? Far from it. Their spirits glowed with increasing ardour; nor could all the powers of earth or hell persuade them to hold their peace.

There is, doubtless, in times of partial declension, a sickly state of sensibility, which seeks almost to make a merit of *mere fruitless*

confession and lamentation, while it fails suitably to recognise or confide in the goodness of God. Much allowance, we admit, should be made by the christian journalist, for this aspect of things, at the present time. Revivals have not ceased. God has not forgotten to be gracious. In the midst of wrath he remembers mercy. At the same time, revivals have been evidently decreasing in number, extent and power; and the fact ought not for a moment to be disguised. It becomes us, on the one hand, to entertain the liveliest sentiments of gratitude for what God is still doing; and on the other, to offer unceasing supplications for the furtherance and enlargement of Zion.

South Africa.—The London Miss'y Chronicle contains letters from Messrs. Hamilton & Moffat, missionaries at New Lattakoo, in the interior of South-Africa, by which it appears, that for the year past there has been an increasing attention to religion, which at length amounts to something like a revival. Multitudes attend worship; great anxiety has been manifested; and at times the out-breakings of grief and of joy could not be prevented in the midst of their solemn assemblies.

"On Monday last, (say the missionaries), we held our missionary prayer meeting. The attendance was great, and the whole presented a most affecting scene. Many, independent of every remonstrance, were unable to restrain their feelings, and wept aloud, so that the voice of prayer and singing was lost in that of weeping. It became impossible for us to refrain from tears of gratitude to our indulgent Saviour, for having thus far vouchsafed some tokens of his presence and blessing. These things are not confined within the walls of the sanctuary. The hills and dales, the houses and lanes, witness the strange scene. Sometimes three or four at a time are waiting at our houses for counsel and instruction. For some time past, the sounds which predominate in our village, are those of singing, prayer and weeping. Many hold prayer meetings from house to house, and occasionally at a very late hour; and often before the sun is seen to gild the horizon, they will assemble at some house for prayer, and continue till it is time to go forth to labour. It has often happened lately, that before the bell was rung, the half of the congregation was assembled at the doors."

Several instances of conversion are specified; but there is no estimate of numbers.

Huntington, L. I.—The following account of a recent revival in this place, is from the New-York Observer:—

MESSRS. EDITORS—Probably it is not known to most of your readers, and perhaps not to many in this vicinity, that the town of Huntington, Long-Island, has within the last four months been blessed with a precious season of the special influence of the Holy Spirit. Perhaps I ought not to say the town, as his presence and influence have mostly been confined to a society lately formed at Sweet-Hollow.

Since the first of April last, about twenty families in this part of the town associated themselves, organised a church of forty-five members, built a house for public worship; and it would seem that the Lord was waiting for them to prepare a way for him, as they had but just accomplished their object in building him a house where he might display his glory, when he sent them a minister, the Rev. Mr. Saxton, to preach to them the unsearchable riches of Christ.

They engaged Mr. S. to supply them the two succeeding Sabbaths. On the first, the house was well filled, (holding about 600 persons), and deeply solemn. On the second, still more attended, a deep solemnity pervaded the congregation, and many were evidently pricked in the heart. At the close of the service, the minister remarked, that if there were any who felt desirous of conversing with him about their soul's welfare, he would meet them at Mr. —'s house, where a number immediately repaired, apparently deeply concerned about their eternal interests. In a few days several were indulging a hope of an interest in Christ, and tho' they were without ministerial labour except on the Sabbath, the same interesting state of things continued for several weeks. When Mr. S., by the repeated solicitation of the church, and the favourable appearance of things, was constrained to spend a few weeks among this people, not only to preach on the Sabbath, but following the example of the apostles and evangelists of primitive times, to exhort from house to house, the work began to spread, and it appeared as though the impenitent were ready with one consent to make the inquiry—"What shall we do to be saved?"

The judgment day only can disclose the good that has been done, and the number of souls which have been converted to God; but the scenes of the last Sabbath in October, 1829, will long remain engraven on the hearts of many in this world, and doubtless on all, through the ceaseless ages of eternity. It will be remembered by some with pain and everlasting sorrow, and by others with joy and songs of praise to Him who sitteth upon the throne, and unto the Lamb for ever and ever. The day was fine; and it is estimated there were about one thousand persons present. Thirty-two were added to the church, seven of whom were baptised, eighteen were heads of families, and five Sabbath scholars. It is presumed there has not been so large an accession to any one church in this vicinity at one time for many years.

The novelty of the scene in this section of the island drew together an immense crowd of spectators from the surrounding waste. The decorum and fixed attention which prevailed, evinced a deep interest in what was passing. The general expression of the multitude, as indicated by their countenances, seemed to be, the Lord hath done great things for them; to which this people are prepared to respond, "The Lord hath done great things for us, whereof we are glad."

The great inquiry which so deeply concerns all men, yet prevails in this congregation and in the surrounding neighborhood. While the benevolent are so generally interesting themselves in the spiritual welfare of thousands in darkness at the west, it is hoped that the interior of this long neglected island will not be utterly forgotten. A VISITOR.

Concord Church, N. C.—Under date of October 10th, the Rev. A. W. Gay, writes to us as follows:—

"About three weeks ago, I attended a sacramental meeting at Concord church, in Iredell county. On that occasion, the means of grace were evidently blessed to many. More than twenty members were added to the church, upon a public profession of their faith. About seventy-five others, as nearly as could be ascertained, were deeply impressed. This was manifested by their devout attention, their sighs, their tears, and their great desire to converse personally with the ministers. On the Sabbath, the sacrament of the supper was administered to more than three hundred communicants."—*Richmond Vis. & Tel.*

WESTERN RECORDER.

UTICA: NOVEMBER 17, 1829.

Circular of the Executive Committee of the American Home Missionary Society.—We have great pleasure in presenting this excellent article to the perusal of our readers to-day. It discloses such sentiments, designs and expectations, as cannot fail to secure the kindest feelings of confidence and good will, from all who are the real and tried friends of home missionary operations. Whether *all* the counties that were formerly associated under the Domestic Missionary Society, will choose to co-operate with the new agency, is perhaps a different question, and one of far less importance. We presume the new agency will embrace as many of these counties, and even more than could be made to act together on any other plan; and this abundantly satisfies us. There is work enough for all, and more than can be speedily accomplished by any plan of management. If any choose to co-operate immediately with the General Assembly's Board, and if others prefer to revive and enlarge the Female Domestic Missionary Society, we have not an unkind word to say, or an unpleasant feeling to indulge. All such enterprises, undertaken in the spirit of benevolence, for the building up of the wastes of our Zion, must be regarded with christian interest. It matters little whether Paul, or Apollos, or Cephas, undertakes the planting and sustaining of churches, if only the work be done, and well done. This is about the whole question before us; and in this enlarged view of the subject, we cannot but rejoice at the opening prospects.

The circular above mentioned, speaks of the Domestic Missionary Society as having been dissolved, &c. It may not be superfluous to add, while we think of it, that the debts of that society were some time since assumed by individuals in this place, whose responsibility will not for a moment be questioned.

BY-LAWS OF THE AGENCY.

The following have been communicated to us by the Recording Secretary of the Agency, for publication, as having been adopted at the last meeting:—

I.—OF THE AGENCY.

1. All meetings of the Agency shall be opened and closed with prayer.

2. The Agency shall meet regularly on the second Tuesday in every month, at 2 o'clock, P. M.

3. The Treasurer shall report the state of the funds at every third regular meeting of the Agency.

4. The Agency shall have a Recording Secretary, who shall keep a record of its proceedings, and engross the same in a book, to be kept for that purpose.

5. At every meeting of the Agency, the minutes of the preceding meeting shall be read.

6. At every regular meeting of the Agency, seven members being present shall constitute a quorum.

II.—OF THE BUSINESS COMMITTEE.

1. The Business Committee shall meet regularly on the Monday preceding the second Tuesday of each month, at 7 o'clock, P. M. and at other times, on the call of the Recording Secretary.

2. The Business Committee shall keep a record of their proceedings, and their reports to the Agency shall always be in writing.

RULES.

1. It is required that all applications to this Agency for assistance, be made in writing, and be signed by a majority of the officers of the church and society; or by persons authorised to make the application, when it proceeds from a people not yet formed into a religious society.

2. In all such applications, made and signed as aforesaid, it is required that the sum which it is believed may be raised for the support of the gospel, and the amount of aid needed, be specifically stated, together with the present condition and future prospects of the society, and all matters relative to the same, that may, in the view of the persons seeking aid, form the reasons for their request.

3. It is required that the churches and congregations seeking aid shall state, that all proper measures have been employed to raise means for the support of the gospel, to an amount as great as in their belief is practicable, under the present circumstances of such church and congregation.

4. Where societies shall be contiguous, or so nearly so as to render it convenient to avail themselves successively of the labours of a missionary, this fact shall be set forth by each, in connexion with what is required in the foregoing articles, and each shall express their desire to enjoy such missionary services.

5. All persons signing the statements above required, will be considered as certifying that the things set forth by them are true, to the best of their knowledge, information and belief. Aside from inculcating here a most scrupulous regard to the truth, this Agency would have it remembered that it is a treasure of the church and the Lord, that they are bound to protect from unnecessary and fraudulent diminution.

Sabbath Memorials.—The editor of the Columbian Star, while speaking against the sabbath memorials, says he is as much in favour of the Sabbath as others who *whine so sanctimoniously* about it; and the editor of the Baptist Register, by copying the article, virtually makes the same declaration. When good men get on the wrong side of an important question, how soon do they betray themselves, by using the language of the adversary. But who are these sanctimonious whiners? To say nothing of the great body of intelligent and respectable citizens who have signed the memorials, the list is headed by a multitude of names—ministers, laymen—lawyers, judges, civilians—men, who for learning, integrity and tried patriotism, may be considered as holding the highest place in the public estimation.

Gov. Cass.—We are gratified to learn by the Sentinel & Gazette, that this gentleman has accepted an invitation from the Society of Alumni of Hamilton College, signified to him by Gerrit Smith, Esq.—of Peterborough, to deliver the next anniversary address at that institution. Every thing which contributes to the revival of this college, must be regarded with particular interest.

Episcopal Tour.—Bishop Brownell commenced, on the 5th inst. an extensive tour through the western and southern borders of the United States. The object, as we learn from the Philadelphia Recorder, is to investigate the condition of infant churches, and make other discoveries and arrangements for the planting and sustaining of churches. It is in contemplation to aid feeble churches in supporting their ministers, by raising them a sum equal to the half of a competent salary.

Colonisation Society.—A public meeting was held in Philadelphia a few days since, in behalf of the claims of African Colonisation. Four hundred dollars was subscribed upon the spot, & the sum was soon after augmented to $2500.

Ulster Co.—This county now stands pledged to raise $3,000, in aid of the extra effort of the American Bible Society.

$600.—The ladies of Dr. Milnor's church, of New-York, have raised this sum the year past, for the funds of the A. M. Tract Society, exclusive of monies applied to the purchase and distribution of tracts by their own auxiliary society.

Thanksgivings.—Thursday the 26th inst. is appointed as a day of public thanksgiving and prayer, in all of the New-England states, except Vermont. In that state, Thursday the 3d of December is to be observed for that purpose.

William Penn.—The last number of the present series of articles under this signature, appears in our columns to-day. No. XIV, however, which had been accidentally mislaid by the original publishers, is yet to come. After a few weeks, also, the writer, it seems, will commence a second series.

Our correspondent J——, appears to be in good earnest to-day; and his subject evidently requires it. "A READER," too, has something important to say on our last page, to every christian professor, who is willing to lend a listening ear.

Rev. N. S. S. Beman.—The Albany Daily Advertiser says, that this gentleman has been chosen President of Dickinson College.

Rev. Dr. McAuley, of New-York, as we learn from the eastern papers, has accepted the call from the prebyterian church at the corner of Walnut and Twelfth streets, Philadelphia.

Something odd.—The "*horses*," we understand, have resumed the possession of the "*Wolstoncraft*" *oratory*, in this village. How suitable! The audience, however, it is probable, will remain substantially the same.

The number of regular physicians residing in New-York, according to the Commercial Advertiser, is 219; others, not licensed, 66.

It appears from the Rochester Observer, that Mr. Mahan was to be ordained at Pittsford, on Wednesday last.

A new edifice for the deaf and dumb has been opened in the city of New-York.

The writer of the following communication seems to have fallen upon the same pamphlet which we noticed last week:—

For the Western Recorder.

CONSIDERATIONS, &c.—No. I.

MR. EDITOR—An anonymous pamphlet, entitled, "Considerations on the foundation, ends, and duties of the Christian Sabbath, and the late measures for enforcing its observance," has recently made its appearance in our village. I am happy to find that the *compiler* is under the influence of a sufficient sense of shame, so far as society is concerned—of his Maker he probably thinks little—to have led him to withhold his name from the public. There may be *some* hope in the case of a man, who, although he hates God enough to trample upon his holy day, is yet so far afraid of the just contempt of the community, or so influenced by some fragments of conscience that may be left, as to withhold his name from a paper, which, by its own confession, expects that the principles advocated will exert a pernicious influence on the manner of observing the Sabbath. "We know that it will be said, that the license which we give by these remarks will be abused; and of this we have no doubt." p. 18. So obvious is the bad moral tendency of the license given, that there can be no doubt it will be abused. Should not this single fact lead us to conclude that the license so given must be wholly unauthorised by the great Lawgiver?

In glancing at one or two things in this premature little book, I would look—1st, at its motto:—"Is it lawful, on the Sabbath days, to do good?" Yes, verily. But you will be ready to ask, Mr. Editor, is it *doing good* to multiply and run packet and line boats and stages on the Sabbath? Why, certainly, Sir. Money is to be made by this process; and he must be an "infidel," who will not thus "provide for his own household." By thus improving the Sabbath, it is sanctified by what our pamphleteer would probably consider a holy activity all the day, in just such worldly employments as are lawful on other days. The subject may be syllogistically stated thus:—The *making of money* is doing a good thing: But money may be made on the Sabbath days: Therefore, it is lawful on the Sabbath days to do this good thing; that is, to make money. I don't know whether this syllogism is quite as regular as it might be; but I apprehend it is sufficiently so, for the subject.

2dly. The *compiler* of "Considerations," &c. believes with Dr. Paley, that the christian Sabbath "is a *law* of christianity, of divine appointment," so far as respects "*assembling* upon the first day of the week, for the purpose of public worship and religious instruction," and that "the resting on that day is an ordinance of human institution." Do we find in this latter sentiment of Dr. Paley, the reason that our *compiler* refers, with seeming emotions of painful triumph, "to the well known *increase*," both of stage and *boat* travel, during the last year, notwithstanding the efforts made to promote the sanctification of the Lord's day. How this *compiler* must love the Sabbath day! Finding it lawful to do *good* on the Sabbath days, he has doubtless done all he could to increase the number of Sabbath travelling (not breaking) stages and boats, if he be an owner; and if he is not, why then his benevolence is still more disinterested, since he seems to advert with such a tone of high satisfaction, to "the well known increase of both."

How immensely the Sabbath day activity would be increased, if every body should reason like the *compiler* of "Considerations," &c. And if every body should triumph in the multiplication of business operations on the Sabbath, as he does in the increase of stage, but *perhaps* more especially of *boat* travel—Sir, what a triumphing community we should have. If we were all interested in stages or boats, and all willing to do good by running both on the Sabbath days, then there would be no "obstinate and embittered rivalships;" no "disreputable controversies and disorders." We might all meet in clamourous harmony on Genesee-street bridge, with the compiler of "Considerations," &c. at our head, and by occular demonstration become convinced of the increase of stages and boats that run on the Sabbath, because it "it *is* lawful to do *good* on the Sabbath days." Crack goes the whip; loud blows the horn. All are off. What now? It is Sabbath morning; but "*resting*" on the Sabbath is not of divine institution; therefore, it is lawful, nay it is required, that we be engaged in making money. This conclusion is logically correct, thus:—There can be but two states, rest, and motion or activity. The one, or the other, must be required; both cannot. But it is proved by Dr. Paley, that resting on the Sabbath is not a divine appointment; therefore, active money-making industry must be. Q. E. D.

P. S.—I am so pleased with the logical deductions suggested by the principles laid down by the compiler of "Considerations," &c. that in order to render honour to whom it is due, I would crave, occasionally, a little corner of your paper, where your readers may enjoy the opportunity of contemplating this paragon of originality. Your's, as above.

For the Western Recorder.

MR. EDITOR—The following is a translation from the "DYSGEDYDD CREFYDDOL," (Religious Instructor), a Welch periodical magazine, issued monthly in the principality of Wales, a few numbers of which have just been received in this village. Your's, &c. R. EVERETT.

"Several congregations in London and other parts of Europe, have lately set apart days of humiliation before God, and prayer for the more copious out-pouring of the Holy Spirit; for the reviving of the work of the Lord in the midst of these years. A meeting of this nature was held at Wrexham, in Rev. John Pearce's congregation, on Tuesday, the 2d of December last. Public services commenced at 11, A. M. when Mr. Jenkins, of Oswestry, preached on "the nature of religious revivals;" and Mr. Williams, of Wern, on "the deep feeling and ardent desires which should exist in the bosoms of Christians, for the revival of the work of the Lord." In the afternoon, the church met for prayer and conference. In the evening, Mr. J. Roberts, of Llanbrynmair, preached on "the necessity of the influences of the Holy Spirit;" and Mr. Thorp, of Chester, on "the way in which these influences are to be obtained."—Great multitudes assembled on the occasion; and to those who were looking for "the promise of the Father," the good effects were visible.—Many a burdened soul prayed, "O Lord, send *now* prosperity."

"On the last day of the year 1828, and first of this, a meeting of the same kind was held in Oswestry. On the evening of the first day of meeting, Mr. Pearce, of Wrexham, gave a comprehensive view of "the nature and importance of revivals of religion;" after which a church meeting was held, and seven additional members were received; the pious and affecting relation of whose experience; the joy of the church, and the impressive address of their pastor, and the other ministers present, rendered it a season of much interest and religious enjoyment. At 9 o'clock, the following morning, the church with the congregation met to pray for the out-pouring of the Spirit, and it was a solemn time. At 11, Mr. S. Roberts, of Llanbrynmair, preached on the following subject, namely, "the encouragements which we have to expect from special revivals of religion." In the afternoon, the ordinance of the Lord's Supper was administered; and it was a feast indeed. A deep solemnity pervaded the whole assembly, and many were ready to say, "I will go, also." In the evening, Mr. J. Roberts preached on "the most effectual means to promote revivals of religion." It appeared as if the important and sweet subject of religious revivals occupied every heart, and became the subject of conversation in every social circle, and the burden of every prayer. O! that such meetings were to become more frequent & general amongst us."

POLITICAL.

FOREIGN.

Another week has brought us no further intelligence from Europe. The brig William & Henry arrived at Boston on Tuesday last from Smyrna, whence she sailed on the 17th of September, and brought a file of papers to the 12th of that month; but they contain nothing later relative to the affairs of Russia and Turkey than had been previously received. A passenger furnished the editors of the Boston Gazette with the following memorandum, which merely confirms the former accounts of the situation of Turkey:—

"The Russian head-quarters were at Adrianople about the 11th or 12th September. About the 5th September a deputation was sent by the Sultan to the Russian head-quarters, with proposals for peace; but the terms required by the Russians were considered inadmissible on the part of the Turks; the preliminary article being the payment of 250 millions of silver rubles, as an indemnification for the expenses of the war. It was supposed that the Russian army would enter Constantinople about the 15th September, and without any battle. In fact, the financial system of Turkey is so bad, and the taxes upon the people have been so burdensome, that a war with any powerful nation could not be maintained, nor could an army now be raised to make serious resistance in any part of Turkey. Since the passage of the Balkan by the Russians, all hope of defending Turkey in Europe seems to have been abandoned."

DOMESTIC.

Election.—From the returns received during the past week, it appears, that the Jackson candidates for the Senate have succeeded in all the districts, except the eighth; where Albert H. Tracy, the anti-masonic candidate, is elected.

The House of Assembly consists of 128 members. The result of the election is as follows:—Jacksonians, 94: Anti-Masons, 28: Anti-Jacksonians, 6. The anti-masons succeeded in the county of Washington, and in all the counties west of Cayuga. The anti-Jacksonian members were elected—in Albany, 2: Saratoga, 1: Queens, 1; Cortland, 2. In all the other counties, the Jacksonian tickets prevailed.

In this county, (Oneida), the number of votes for Mr. Bronson, (Jacksonian), was 4893; for Mr. Bancroft, (anti-mason), 2913: Majority, 1980. The average vote for the Jacksonian assembly ticket, was 4620; for the anti-masonic ticket, 2613; and for the anti-Jacksonian ticket, 791. The contest was almost exclusively between the Jacksonians and the anti-masons.

Supreme Court.—A novel and highly interesting proceeding took place in the supreme court, (in Albany), on Thursday last. *Elizabeth Cunningham*, a mulatto woman, some time in September last, had been arrested and taken before the police justices in the city of New-York, by one Henry A. Holmes, who claimed her as the slave of Henry Hubbard, of Mobile, in the state of Alabama. She alledged that she was free; but upon the testimony of Holmes, she was committed to bridewell, to be detained until she could be transported back to Mobile. Upon an application to Judge Edwards, she was bro't before him on a writ of *habeas corpus*. The judge, at the first hearing, directed her to be discharged; but upon further depositions, taken before the police justices, being produced, he remanded her to prison. She was then taken by Holmes and his assistants, and confined on board a vessel lying in the East river. Some individuals of the Manumission Society in New-York, interfered in her behalf, and procured for her the ancient writ, *de homine replegiando*, by which the sheriff of New-York took her out of the custody of Holmes, and brought her on the return of the writ to this city. The claim of Holmes was returned to the court by the sheriff, and her affidavit was presented. She testified that she was a native of Wilmington, in North-Carolina, and was emancipated when of full age, by the white family in which she was brought up; that upon the death of the head of that family, and its dispersion, she resided as a free person in several other families in North and South-Carolina, until she was seized by force, being friendless and unprotected; passed as a slave, and transported to, and put up at auction, in Mobile. The purchaser at auction discovering the title to her to be defective, refused to pay the purchase money; and she was thus left in the hands of the said Hubbard, who is said to be the clerk of the auctioneer; that being apprehensive that she should be forcibly removed to the West-Indies, she seized the opportunity of getting on board the brig Asaph, bound for Boston, with a view of making her escape; that she was persuaded to go on shore, at New-York, by Holmes, who thereupon immediately arrested her as a slave. Her deposition was supported by the affidavits of six coloured people of the city of New-York, who testified that they had known her as a free person in the state of North-Carolina. The counsel for Elizabeth offered to declare in the action, and moved that the defendant, Holmes, be required to interpose a claim of property in court, and plead *instanter*, on the return of the writ, or in default of a plea, that Elizabeth be discharged. The court expressed their regret that they had not the power to discharge her without further proceedings. This they said was a proceeding in the nature of a replevin, subject to some peculiar rules. In pursuance of these, they ordered her to give security in the sum of one hundred dollars, to prove her liberty and prosecute her suit with effect. Four coloured people, one of whom was the Rev. Nathaniel Paul, instantly volunteered as her manucaptors, who were accepted; and thereupon the court ordered that a writ of deliverance *non obstante* issue; and she was set at liberty.—*Alb. D. Adv.*

Louisiana.—Estimate of the amount and value of sugar, molasses, and cotton, the growth of Louisiana, for the last year, ending Sept. 30, 1829:—

87,965 hhds. sugar, at $60,	$5,277,900
3,958,425 gallons molasses, 45 gls. to each hhd. of sugar, at 20 cts.	791,685
53,107 bales cotton, weighing each 385 lbs. is 20,446,195 lbs. at 10 cents,	2,044,620
Total amount,	$8,114,205

Awful Calamity.—It is with feelings of deep concern, that we announce the melancholy and afflicting calamity which has befallen James R. Lawrence, Esq. of Camillus, together with his entire family, consisting of nine persons, the whole of which are in the most alarming and suffering condition, from the effects of *poison*. The particulars, as they have been related to us, are briefly these: About a week since, it is supposed that a quantity of white lead, by some means or other, became mixed with the flour, from which the family were in daily use. In a few moments after eating of the bread, the whole family were taken with excruciating spasms, accompanied with almost incessant vomiting. In this deplorable situation, they have since continued.

[Since the above was in type, we have learned that Mr. Lawrence's family was getting better.]—*Syracuse Reg. & Gaz.*

Sam Patch, after having made several jumps into the river at the falls below Rochester, made his final jump on Friday last. Having erected a stage twenty-five feet above the falls, he leaped into the river below, and sunk, to rise no more.

MARRIED,

In Whitesborough, on the 11th inst. by Rev. Mr. Frost, Mr. *Ransom Curtis*, of the firm of Curtis & Adams, of this village, to Miss *Eunice Tucker*, of Whitesborough. On the same evening, Mr. *Huron Lewis*, of Lenox, to Miss *Lucy Ann Blake*, daughter of Mr. Joseph Blake, of Whitesborough.

In Vernon, on the 8th inst. by Rev. Mr. Whiting, Mr. *Horatio Stevens*, merchant, to Miss *Cordelia Hamilton*, both of Vernon.

In Schenectady, Rev. *Henry Hotchkiss*, now of Doylestown, Penn. to Miss *Mary H. Boardman*, daughter of Capt. George Boardman, of Schenectady.

In Russia, on Thursday last, by Rev. Mr. Goodell, *David Coon*, M. D. to Miss *Esther Williams*, daughter of Daniel Williams, Esq. all of Russia.

In Burlington, Vt. on the 19th ult. by Rev. President Marsh, Mr. *John Morgan*, of New-York, to Miss *Mary Dewey*, of Burlington.

In Geneseo, on the 5th inst. by Rev. Mr. Bull, Rev. *Abraham Forman*, to Miss *Nancy Barnes*, all of this town.

In Baltimore, on the 2d inst. by Archbishop Whitfield, *Jerome Napoleon Bonaparte*, son of the ex-king of Westphalia, to Miss *Susan May Williams*, only daughter of the late Benjamin Williams, Esq. of that city.

DEATHS.

In this village, on the 14th inst. a child of Mr. Gerry Sanger, aged two years.

In Hillsborough, N. H. Mr. *Gridley Jackson*, a soldier of the revolution, aged 102.

New Agent for the Recorder.
Isaac S. Thompson, Fonda's-Bush, Montgomery Co.

NEW GOODS.

SATIN REPS, Gros de Inds, Gros de Zeng, Gros de Berlins, Gros de Naps, fashionable colours, for Ladies' cloaks and dresses, with fringes to match—Circassian, Italian Lutestrings, Sarsnet, French Feather Flowers, &c. &c. may be found at
Nov. 17, 1829. SHEARMAN & THOMSON's.

SHAWLS, &c.

5, 6, 7 & 8-4 black, scarlet & white Merino, long and square Shawls, Lupin & Son's importation, one quarter less than before offered in town. Also, super Merino Cloths, for ladies' dresses, 6-4 wide, at 15s. per yard—are for sale at
Nov. 17, 1829. SHEARMAN & THOMSON's.

MILLINERY GOODS.

A COMPLETE assortment of Millinery Goods, of every description, for village and country trade, can be found cheap, at
Nov. 17, 1829. SHEARMAN & THOMSON's.

CARPETS, &c.

7000 Yards Kidderminster, Ingrain and Tariffville Carpets—some fashionable patterns at 6s6 per yard: 150 Carpet Rugs, from $3 to $15: 30 pieces Oil Floor Cloths: Blue, green and drab figured Floor Baize: Blue & green Table, Piano & Stand Covers—are for sale, wholesale and retail, at
Nov. 17, 1829. SHEARMAN & THOMSON's.

MOREENS.

ELEGANT blue, orange, lemon, scarlet & crimson Embossed MOREENS, with Fringes to match; for which you need look no where else, but at
Nov. 17, 1829. SHEARMAN & THOMSON's.

SHEARMAN & THOMSON have the pleasure of informing their Friends, that their Fall & Winter Stock of GOODS are now in Store, which is always the largest and most general in town.
Nov. 17, 1829. 46w6

CLINTON HOUSE, ROCHESTER.

TO be rented for a term of years, the Clinton House, in this village. For terms, apply to the Subscriber. ARISTARCHUS CHAMPION.
Rochester, Nov. 14, 1829. 46w2

IMPORTANT TO SCHOOL TEACHERS, COMMITTEES, AND OTHERS.

OLNEY'S School Geography, a practical System of Modern Geography, or View of the present State of the World, simplified, and adapted to the capacity of youth; containing numerous tables, exhibiting the divisions, settlements, population, extent, lakes, canals, and the various institutions of the United States and Europe; the different forms of government, prevailing religions, and the latitude and longitude of the principal places on the globe; embellished with numerous engravings of manners, customs, &c. and accompanied by a new and improved Atlas of eight maps, elegantly coloured, exhibiting the present empires, kingdoms and states, the principal capitals, length of rivers, height of mountains, and all the recent discoveries of Parry, Franklin, Clapperton and others.

The Publishers have the pleasure to state, that the unparalleled popularity and extensive sale of this work have enabled them, in the space of ten months, to print three editions; and they invite literary gentlemen, teachers, and others, who have not had an opportunity, to examine and test its value. Instructors who have adopted this work, have remarked, that one half the time usually devoted to the study of geography may be saved by the use of this system; and also, that a more thorough knowledge of the science will be obtained from it than from any other system in use.

The above work may be obtained, wholesale and retail, at the bookstores of Messrs. WILLIAM WILLIAMS, HASTINGS & TRACY, H. & E. PHINNEY & Co. and of the principal booksellers in the United States.
Utica, Nov. 17, 1829. 46w2

SERMONS OF LUTHER & CALVIN.

A SELECTION of the most celebrated Sermons of M. Luther and J. Calvin, principal leaders in the protestant reformation; never before published in the United States; to which is prefixed a Biography of their Lives: Just received, and for sale, by HASTINGS & TRACY. *Nov.* 17, 1829.

HITCHCOCK'S
NEWLY INVENTED SNUFF.

FOR the cure and absolute relief of Catarrh, Dizziness of the Head, Nervous Headache, Fallen Sickness, and Infants troubled with Snuffles. It is an immediate relief for the above disorders, and is also found beneficial in partial attacks of the palsy, especially in elderly people; the fits having often been protracted for years. The proprietor, after more than fourteen years practice, can safely say, that he has met with nothing as a substitute for it in the above diseases. Having proved the inefficacy of a variety of catarrhal snuff in his own family, he was induced to make a trial for something more certain and efficacious, and was led to the discovery of the new invented snuff, which succeeded to admiration in his own family, and with numerous others who applied to him for relief. Numberless certificates of its good effects might be obtained; but the proprietor prefers resting it on its own merits, and the unbiassed trial of a candid public, who may wish for relief in such cases. ☞ Sold by WARNER & HARVEY, agents, Utica. *Nov.* 17, 1829. 48

CLINTON FEMALE SEMINARY.

THE winter term of this Institution will commence on Thursday the 19th of November inst. Music continues to be taught by Miss MARY ANN STRONG.
Clinton, Nov. 9, 1829. 45

SUNDAY SCHOOL BOOKS.

JUST received at the Depository of the American S. S. Union, No. 145, Genesee street, a general supply of the Society's Publications. Schools and Auxiliary Unions can avail themselves of an extensive assortment of the Parent Society's Books, from which to select School Libraries, and replenish their Depositories.

NEW WORKS.

Lives of Adam Wallace and Walter Mills, by the author of Wishart, Wishart; Let it alone until To-morrow, or the Life of Robert Benton; Parting Advice to a Youth, on leaving a Sunday School; Monument of Parental Affection to a dear and only Son; Rowe's Exercises; Obookiah; Ruth Lee, by the author of Wild Flowers; Life of Legh Richmond; Do. Sam'l Pearce; New Testament in paragraphs, by James Nourse, A.M. octavo; Helps to the Gospels; Alexander's Evidences; Union Questions, 1 & 2 vols.; Lessons, printed in large type, on sheets and cards, for the use of Infant Schools; Reward Tickets, with Scripture Texts; Picture Reward Tickets, with a Hymn.

Also, Miscellaneous Books, useful for S. School libraries and families.

All communications for the American S. S. Union may be addressed to the Agent of the Am. S. S. Union No. 145, Genesee street, Utica. *Oct.* 20, 1829.

ETNA INSURANCE COMPANY,
OF HARTFORD, CONNECTICUT,

OFFER to insure Dwelling-Houses, Stores, Mills, Manufactories, Distilleries, Barns, Goods, and every other species of insurable personal property, against
Loss or Damage by Fire,
at as low rates of premium as any similar institution in good standing.

The Ætna Insurance Company was incorporated in 1819; and the reputation it has acquired for promptness and liberality in the adjustment and payment of losses, requires no additional pledge to entitle it to a liberal share of public patronage.

Persons wishing to insure can apply to Mr. JAMES VAN RENSSELAER, of Utica, who is appointed agent for the county of Oneida and vicinity, with full power to receive proposals and issue policies, without the delay necessarily attendant on an application to this office. *Hartford*, 1829. 37

ALE, PORTER, & BROWN-STOUT.

THE Subscriber makes and keeps constantly for sale, Ale, Porter, and Brown-Stout, of the first quality, in kegs and bottles, corner of Second & Bleecker streets, on the east side of Chancellor Square.

Also, a constant supply of Fresh YEAST.
FREDERICK MARR.
Utica, August 18, 1829. 83m9

CHRISTIAN ALMANACK, FOR 1830.

THIS valuable Publication is now ready for delivery, at the Depository of the American Branch Tract Society, No. 145, Genesee street, next door above the Great Western Museum. Auxiliary Societies and individuals, who design to supply themselves, are reminded that the work is prepared thus early, to give ample time before the opening of the new year, to have it circulated extensively. All orders addressed to EDWARD VERNON, Agent, No. 145, Genesee street, Utica, will be promptly executed. Terms—*Cash*—To Auxiliary Societies, or to individuals to sell again, $3.50 per hundred. *August* 19, 1829. 33

HENRY'S COMMENTARY.

HASTINGS & TRACY, No. 40, Genesee street, have just received the 4th volume of HENRY'S COMMENTARY, which completes the work. It is comprised in six royal 8vo volumes, the 5th & 6th having been first published. Whole sets of the work can now be furnished, full bound or in boards, at the publishers' prices. *Utica, Oct.* 20, 1829.

POETRY AND MUSIC.

AUTUMN.

Sweet sabbath of the year!
While evening lights decay,
Thy parting steps methinks I hear
Steal from the world away!

Amid thy silent flowers,
'Tis sad, but sweet to dwell;
Where falling leaves and drooping flowers
Around me breathe farewell.

Along thy sunset skies,
Their glories melt in shade;
And like the things we fondly prize,
Seem lovelier as they fade.

A deep and crimson streak
Thy dying leaves disclose;
As on consumption's waning cheek,
'Mid ruin, blooms the rose.

Thy scene each vision brings
Of beauty in decay;
Of fair and early faded things,
Too exquisite to stay.

Of joys that come no more;
Of flowers whose bloom is fled;
Of farewells wept upon the shore;
Of friends estrang'd or dead.

Of all that now may seem
To memory's tearful eye,
The vanish'd beauty of a dream,
O'er which we gaze and sigh.

For the Western Recorder.

Mr. Editor—I do not understand the art of singing; but I view church music as very important in our worshipping assemblies. If our teachers can correct one error, they will add greatly to the benefit of this delightful part of worship. It is simply this; to have the *words* uttered *distinctly*. I have frequently heard singing in methodist assemblies, which I presume would not bear criticism; yet the whole audience would be interested, and the effect far greater than could have been produced by having the same words read by the best reader in the world. This I conceive to be, mainly, because there was a clear and distinct enunciation of the words. There might have been *animation;* but that, without the words, would not have produced the same result. It was the sentiment expressed in the words, which, by the help of music, fired the soul.

I will mention a different case. During the last war in this country, I was present where a company of soldiers had been stationed a few days, and were about to leave the place. Some of them were standing in boats, and others on the shore. A considerable number of citizens were collected to see them take their departure. While the commanding officer was detained a few minutes, one of the soldiers commenced a song with a clear voice, not remarkably melodious; but his elocution, if I may use this term about singing, was admirable. The song was well adapted to recruiting purposes. Several others of the company soon united, with the same clearness of utterance. There was a chorus at the end of every stanza, in which a larger number would join. Their object was to sing the *words*. This they did. And the effect was prodigious. They pointed out what they considered to be the advantages and pleasures of a soldier's life. Such was the enthusiasm of the moment, that young men who were present, seemed without reflection to be prepared to enlist. Or as I heard one express himself; if it had been in his power, he would then have enlisted *for ever*. Now supposing this song had been sung, so that half the words could not have been understood. The *mere tune* would not have given animation and interest. And yet, when the words are thus enunciated, there is something even in the tune, however insipid it might of itself appear, that does give amazing efficacy to the sentiment.

Now, Mr. Editor, if you can say any thing, or do any thing, that will make singers in our churches sing in such a manner as to be understood, and to have their singing produce as strong an effect, as it does in many other cases, great good may be done.

Your's, &c. A READER.

Remarks.—Our correspondent is altogether right in his general views of vocal music. The thing he speaks of has for a long time been shamefully neglected. One might almost think that in this respect the dark days of papacy had returned. For we might as well sing in Latin, like the Catholics, as to sing in unintelligible English, provided the singers could edify *themselves* by such a performance. The truth is, that the system of instruction which has prevailed for these one or two centuries past, is deplorably deficient. Mere sweetness, accuracy, flexibility, power and delicacy of tone, with the claims of harmony, rhythm and notation, are made the perpetual objects of attention; while the claims of enunciation are almost entirely disregarded. It is true that the latter cannot be *easily* rendered perfect, without some deduction from what may, in the abstract, be called sweetness of tone. This circumstance, unimportant as it really is, seems to be the very thing which generally misleads the best performers. Mere style, as it is called, is made the prime object of attention. The public ear is accustomed to this source of gratification; and very few, even among teachers, have much practical acquaintance with any better method. Nor is this all. Various other causes might be mentioned. The use of organs, except when the accompanist has much skill, destroys the enunciation, with mechanical certainty. The want of correct time, in a promiscuous congregation of singers, does the same thing. The exclusive employment of the young, the gay and the thoughtless, who have no special feeling of interest in the words, but rather disgust towards the whole subject of vital religion, produces inevitably the same result. Nor can the most skilful of teachers entirely prevent *such* pupils from the faults we are considering, when there is the absence of so powerful a motive as that of love for the themes of song. The largeness or the bad structure of a house, the inconvenient location of the singers, the smallness of a choir, the absence of experienced performers, the noise of the hearers, the length of a psalm, the deficiency of lyrical character in the words, and the bad selection of tunes, are a few among the multiplied accidental sources of this evil. Is there, then, no remedy? Most undoubtedly there is a remedy—a perfectly plain and simple one; one which is easy of application. Let the church, with their pastor and elders, *understand all their duty*, and *feel* it too; yes, let them agree to cultivate singing on the principles of the gospel, and the difficulties will soon be found to vanish. Such performers will never be satisfied with idle mummery; for they remember that the God they worship is a God that will not be mocked.

We know not the writer of the above article; but we are glad to find even one, in this vicinity, who begins in earnest to advocate correct notions upon this important subject.

MISCELLANEOUS.

From the Episcopal Watchman.

ROMAN CATHOLIC RELIGION.

In a late conversation with a gentleman of extensive information, and who is an accurate observer of human nature, we learnt from him some reasons, which had never struck us so forcibly as they did in his statement, for the apprehension that the dogmas of popery might prevail in our country to a considerable extent, especially in the valley of the Mississippi, where strenuous exertions are now making to introduce and establish its superstitions and its ceremonies.

1. Popery has an imposing influence in its external administration. Men are much excited by what is visible and tangible. The images of the cross, and the horrific pictures of a crucified Saviour, with other idolatrous representations, which forcibly strike the senses, are calculated to gain the notice of many, and to foster a blind and senseless devotion. Whilst the bible reveals an omniscient and omnipresent God and Saviour, the inventions of the heathen and of wicked men in all ages, have been exerted to represent an absent God. The real christian worships a present Jehovah in spirit and in truth; but idolatry is calculated to destroy the conviction of his presence, who "filleth all in all."

2. The abundant wealth and resources of the church of Rome enable her agents to make great exertions in the spread of her doctrines. The fascinations of riches are immense. And when men can gratify their lust of gold, at the same time that they are flattering themselves with the vain hope of safety and salvation in a false religion, they will eagerly catch at a temptation so alluring, and shut their eyes against the sight of the most vile abominations and follies, which a superstitious theology may have consecrated.

3. The Catholics are commencing a very superior plan of education, in some respects more thorough than is generally prevalent in our United States. Their system of religion is artfully interwoven with this education, so that both are inwrought with all the prejudices of their students. The errors which may be thus received are known by experience to be the most inveterate, the hardest to be eradicated. A host of partizans thus instructed, are training for the defence of a false and dangerous theology.

4. The arts practised by some of the priests of this religion are exceedingly dangerous. Although the foundation of their leading doctrines is utterly corrupt, yet they will sophistically evade objections in a manner, which many, not accustomed to argumentative discussions, are unable to meet and satisfactorily answer. Their penances and mortifications, for instance, which are taught to be meritorious, may be said to obtain this character of desert from the atonement of Christ. The fact that this theory would be by works, may not be apprehended by some.

5. But one great reason why popery may prevail, even in our happy country, is, that men are not willing to trust themselves in forming their religious opinions. If such a thing be possible, which popery teaches them is possible, they prefer having others think for them. This scene presents them with an infallible church, and a priesthood to solve every difficulty. In so important an affair as the salvation of the soul, how soothing is the idea, if one can believe it, of being perfectly safe in the bosom of an infallible church—of a church which can pardon all sin, and by its rites and ceremonies prepare us for endless blessedness.

If the errors of popery and the prospects of its prevalence are truly dangerous and alarming, we see the importance of strong and unceasing efforts to counteract its influence. In a newly settled country, as in the valley of the Mississippi, its missionaries will have the best opportunities to succeed; for with many, its ministers will seem transformed as the ministers of righteousness. We, therefore, most sincerely wish success to the labours of tract and missionary societies, in planting the principles of protestantism.

From the Christian Observer.

PROGRESS IN SIN.

The climax of an atrocious crime is not reached by a process properly called delusion. *Nemo repente fuit turpissimus*, said a theologian of the pagan world, and so far he was certainly orthodox; for we cannot concede, that according to the general economy of the divine government, any man is, as it were, so taken by surprise as to be instantaneously degraded into a reprobate.

"We are surprised," said Mr. Newton, in his table-talk with his biographer, "at the fall of a famous professor; but, in the sight of God, the man was gone before; we only have now first discovered it. He that despiseth small things, shall fall by little and little." It is the same with persons occupying the lower, or lowest, walks of religion; and thus, individuals who pursue the ruinous path, which, after numerous windings, terminates on a scaffold, may have measured many a league on their downward path, before their progress has been perceived by human vision. Take the history of Judas. An observant reader of his history will mark the traitor's approaches to his ultimate crime, and will also mark our Lord's consciousness of the false disciple's character. These were the betrayer's affected compassion for the poor; his hardihood at the paschal supper, when his treachery was prophetically disclosed, and other circumstances, indicative of something hollow and suspicious; altogether a proof that his sin was premeditated, and only the overt act of a man whose heart had long been estranged from his Master. Yet his character and project were a profound secret to his brethren. When Jesus declared the presence of a traitor, the rest of the disciples wondered of whom he spake. But to the divine prescience of the Lord, he was already fallen. In the eyes of how many at Jerusalem did Judas probably pass for an irreproachable character; perhaps among the disciples themselves.

The catastrophe of Dr. Dodd, in 1777, furnishes a further striking illustration of our positions. This person, in early life, was an associate of Bishop Horne, Jones of Nayland, and we believe, of Mr. Romaine, and other religious persons of that age; and it was hoped that he would have continued in fellowship with them and their connexions. But he yielded to the seductions of the world, became giddy with popular applause, sought and obtained admission within the circles of high life, gained preferment and royal favour, and eventually was a stranger among the companions of his better days. He was conscious of this desertion, and, on one occasion—we quote from memory the anecdote in Jones' life of Horne—meeting a lady who belonged to the relinquished party, he asked her, what his former associates thought of him. She only answered, "Demas has forsaken us, having loved this present world;" a reply, which at the moment, deeply affected its object. Dr. Dodd, however, pursued his career; and finally endeavouring, and with success, to defraud his former pupil, Lord Chesterfield, for into his society and confidence he had ventured, was convicted and executed.

All who read this man's melancholy story, will recollect the extraordinary, and, as many thought, merciless determination of his late majesty, in refusing to hear the universal prayer of the nation in his behalf. They will also call to mind the exertions of Dr. Johnson, and various other eminent men, in favour of the culprit.

But we remember to have heard, many years ago, from a contemporary of Dr. Dodd, that the King persevered in his resolution, not merely because of the act of forgery, but from having been personally acquainted with the forger's previous conduct in many flagrant instances. When the King first heard of the fraud on Lord Chesterfield, it happened to be mentioned when the Queen was also present; to whom his majesty instantly turned and said, "Why this is the man who embezzled your charity funds;" the fact being, that Dodd, who was one of the royal chaplains, had been trusted by the Queen as a private almoner. It was also then recollected, that he had offered anonymously a large sum of money to a lady of some political influence, if she would procure for him the living of St. George's, Hanover square; for which conduct, indeed, on being discovered, he had been dismissed from the office of King's chaplain. When, therefore, it is said that Dr. Dodd was hanged for forgery, this is literally true; but it was not true, that this was an insulated act of criminality, perpetrated by a man, who, up to a moment of delusion, had lived a stainless and honourable life; but by an offender, who having at length committed a deed cognisable by law as worthy of death, was delivered to the executioner, to pay the forfeit of his life, after many years of secret depravity. We have referred to the case of Dr. Dodd, as confirmatory of the view we have taken of the cause of men's being permitted to adventure into the snares of sin, till they are fatally entangled, and perish; and especially if they have been previously acquainted with religious principles. Blessed is the man that feareth always!

WHAT IS IDLENESS?

"Here," said I to my class of Sunday scholars, as I held a little book in my hand, "this is for the child who can give me the best answer to the question—What is idleness?" "I can, teacher," answered one; "if you say we are to learn our lessons, and we come to you, and don't know any of them, and have had nothing to prevent our learning—that is idleness." "I can, teacher," continued another; "you tell us to come clean and neat and tidy; and if, instead of that, our tippets and frocks are torn, though we have had time to mend them—that is idleness." "I can teacher," said a third little creature; "if you tell us we are to be here at nine o'clock, and we loiter about and do not get here till ten—that is idleness." Several of my young ones were silent; and I asked if any one had any thing else to say. "Yes, ma'am," replied an elder girl, "I know that what my school-fellows have said is idleness, is so; but there is another kind beside that. We know that we are to be up early in the morning, to pray for a blessing on the instructions we are to receive; to ask a blessing, also, on our minister and our school; to read a chapter in the holy bible, and to be in time for prayer with our teachers; but if we waste the sacred morning in bed, and do not rise at a proper time—that is idleness." When this answer was finished, each one seemed to say, "Verily I am guilty in this thing." I paused for a minute, and then delivered the book into the hands of the last mentioned girl, for she, I considered, had answered the best.

THE LAKE TIBERIAS.

A very little wind agitates the waters of Tiberias, especially when opposed to the current of the Jordan, which intersects it for a considerable length. The quantity of fish in the lake is very great. It is evident the "ships," mentioned in the scriptures, were fishing boats; for when the apostles "inclosed a great multitude of fish," we are immediately afterwards informed, "they filled both the ships, that they began to sink." There is now not a single boat on the lake. The last on it was broken to pieces the year before Mr. Burckhardt visited Tiberias.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$152 00a	Sole, oak tanned, lb	19a22
Pearl	152 00a	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	11a13	Sperm, summer st'd	64a65
Java	14a15	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	7 75a8 00
Alabama	9a11	—— prime	5 75a6 00
Feathers,		Pork, mess	12 50a12 75
Live American, lb	35a36	—— prime	10 50a10 75
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 12a2 37	Butter, NY dairy	12a16
Scale	1 50a1 62	Hog's Lard	5a6
Pickled, bbl	3 50a3 75	Cheese, Amer	6a7
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	8 50a 9	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	47a43
American	7a7 3-4	Liverpool ground	45a46
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	5 25a5 37	Havana, white, lb	12a14
Western (canal)	5 50a5 62	—— brown	9a10
Rye flour	3 75a4 00	New-Orleans	7a8
Indian meal	2 25a2 37	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 00a1 06	*Tallow,*	
—— western	1 12a1 16	American, lb	6 1-2a7
Rye	67a	*Teas,*	
Corn, north yellow	62a65	Bohea, lb	30a32
Oats	35a37	Souchong	50a75
Barley	55a56	Hyson-skin	45a75
Beans, 7 bush's	7 50a8 00	Young-Hyson	80a1 12
Hides,		Hyson	85a1 15
LaPlata, lb	14a15	Gunpowder	1 10a1 30
S. A. horse, p'ce	1 75a1 87	Imperial	1 10a1 30
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	4 1-2a6
Lumber,		Cuba	14a25
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 25a2 25
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a36
Hoops, per M	25 00a	—— pulled	32a35
Staves, pipe	38 00a40 00	Common	18a25
—— hhd	27 00a30 00	Spinning	18a33
—— bbl	21 00a22 00	Amer Hatters	20a28

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks, - -	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank -	par	Salem S. M. & B. Co.	1 1-2
Dutchess County -	par	Monmouth - -	broken
Lansingburgh - -	par	Franklin - -	do
Bank of Albany* -	1-2	Hoboken	do
Albany State Bank*	do	Paterson - -	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City - -	do
Newburgh* - -	do	State, Trenton -	do
Columbia, Hudson	stopped	All others - -	1-2
Middle District -	do	*Pennsylvania.*	
Orange County -	1-2	Philadelphia Banks	par
Catskill - - -	do	Chester County -	1-2
Troy - - -	do	Delaware County -	do
Farmers', Troy* -	do	Reading - - -	3-4
Mohawk - - -	do	York - - -	1
Geneva - - -	3-4	Pittsburgh - -	do
Utica - - -	do	Gettysburgh - -	do
Utica Branch - -	do	Chambersburgh -	do
Auburn - - -	do	Carlisle - - -	do
Ontario - - -	do	Lancaster - -	do
Central - - -	do	Greensburgh - -	5
Chenango - -	do	Brownville - -	do
Rochester - -	do	Silver-Lake -	25
Newburgh Bran. Ithaca	do	All others uncert. or	broken
Jefferson County -	do	*Maryland.*	
Wash. & Warren,	1 1-2	Baltimore banks	1-2
Niagara -	broken	Somerset & Wor.	broken
Plattsburgh - -	do	Snowhill - -	do
Greene county -	do	Princess Ann -	do
J. Barker's Exchange	do	Cumberland - -	do
Maine.		All others	1 1-2 a 2
Bath - - -	10	*Dist. Columbia.*	
Waterville - -	do	Bank of Columbia	25
Castine - -	broken	Alexandria Mer.	broken
Wiscasset - -	do	Franklin - -	do
Kennebec - -	do	All others	1 a 1 1-2
Passamaquoddy -	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others - -	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank -	3-4	*South-Carolina.*	
Exeter - - -	10	Charleston Banks	3
All others - -	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe - -	5
Berkshire bank	broken	Marietta - -	do
Essex, Salem -	do	Steubenville -	do
Farmers', Belchertown	do	Farmers & Mec.	do
All others - -	1-2	Lancaster - -	do
Connecticut.		St. Clairsville -	do
Norwich Bank -	par	Mount-Pleasant -	do
Eagle, New-Haven	broken	Western Reserve -	do
Derby - - -	do	Columbus - -	do
Thames - - -	5-8	All others uncert. or	broken
All others - -	1-2	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	stopped	Michigan - -	2
All others	1-2	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston - -	broken
Do. Elizabethtown	do	Quebec - -	3
Do. New-Brunswick	do	Montreal - -	3

* Bills of these Banks, $20 and upwards, par.

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.
Utica, August 18, 1829. 33

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, that his old Stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. Bagg, in connexion with Mr. Alfred Churchill, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable; and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public. MOSES BAGG.
Utica, Dec. 16, 1828. 51

ONEIDA HOUSE.

THE Subscriber has taken the new Tavern Establishment, recently fitted up by William Clarke, Esq. adjoining his Lottery and Exchange Office, and opposite the Ontario Branch Bank, in Genesee street. It is in excellent condition for the accommodation of company. The House is commodious, its situation central, and having been well furnished, it is presumed that it affords to the citizen or traveller as pleasant a stopping place as can be found. SMITH COPELAND.
Utica, July 6, 1829. 27

LOOK ONCE MORE.

THE Subscriber having been appointed Auctioneer for the county of Oneida, offers his services as such in all cases, (where an auction room is not required), for selling real and personal Property at any place within the county. All orders in relation to the duties of his office will be thankfully received, and promptly executed. Communications left at the store of John Osburn; at the offices of E. S. Cozier or John Parsons, Esqs. or at my residence, will be punctually attended to, by the public's humble servant, H. W. OSBURN.
Utica, April 7, 1829. 14

GOLDEN EYE-SALVE.

M. HITCHCOCK & Co. have received a quantity of Dr. Bonhomie's GOLDEN EYE-SALVE, which is recommended as a superior medicine for all inflamed and weak eyes. For sale at the Striped Store, No. 38, Genesee street.
Utica, Aug. 4, 1829. 31

WALKER'S ESSENCE OF LIFE,

FOR Consumption, Asthma, Hooping-Cough, Common Coughs, Colds, Influenza, Quinsey, Catarrh, Cholic, Diarrhea, Dyspepsia, Fever and Ague, Hypocondriac Affections, Phthisic, Fits of every kind, Jaundice, Scurvy, and Measles. It is also a preventive of contagion, and extremely efficacious in most cases of debility.

We the subscribers, having used ourselves and in our families, the medicine called the "Essence of Life," prepared by Dr. Serval Walker, of this town, think it a valuable remedy; efficacious, particularly, in coughs, complaints of the lungs, and in the incipient stages of consumption; and do cheerfully recommend it to the public; believing that if those suffering from the above and other similar complaints would make fair trial of it, they would find relief, and an ample reward for their trouble. Dummerston, Vt. Jan. 29, 1829.

HOSEA BECKLEY, Minister of the Gospel.
ASA KNIGHT. JOSEPH DUNCAN.
A. KEYES, Att'y at Law, Putney, Vt.
Sold by WARNER & HARVEY, Utica. 45

Dr. HOWEL's VEGETABLE MEDICINES.

THE Subscribers, having been appointed agents for the sale of the above mentioned Medicines, now present to the public the following articles of Dr. H.'s preparation:—

Golden Tincture of China, for scrofula, incipient consumption, diseases of the liver, bones, ulcers, &c.

Compound Vegetable Tincture, for the cure of obstinate ulcers, scrofulous swellings, tetters, &c. It has cured these complaints, of even eighteen years standing, when every other remedy has failed.

Red Drops, and *Vegetable Lotion*, for the effectual cure of rheumatic pains, fresh wounds, cuts, bruises, burns, frozen feet, &c.

Health Drops, for sickness of the stomach, cholic, fits, gout, and for the general preservation of health.

Family Pills, for the removal and cure of the various diseases incidental to families.

Numerous certificates of the efficacy of the above mentioned articles might be added; but we subjoin only the following, from a resident of this village:—

Having for a considerable time been afflicted with a disease of the lungs, and tried various remedies without any effect, while on a travelling tour for my health, I was induced to make trial of Dr. Howel's Vegetable Medicines, from which I experienced a very beneficial effect; and would without hesitation recommend them to persons afflicted with the diseases for which they are prepared. His Pills I consider a better family medicine than any other with which I am acquainted. Utica, Nov. 6, 1829. Wm. BLACKWOOD.
Sold by WARNER & HARVEY, Agents. 45

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "Swaim's Panacea, Philada." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. Wm. SWAIM.
WARNER & HARVEY, sole agents for Utica. 51

MARSHALL'S AMBROSION.

PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier* of the *blood*. From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula; King's Evil, ulcerated Sore Throat; Ulcers of every description, particularly Fever Sores, however old and inveterate; Mercurial Affections; Chronic Rheumatism; General Debility; Derangement of the Stomach, attended with puking; White Swellings; Diseases of the Bones and Skin, as Scurvy, Salt Rheum, Shingles, Tetters, Blotches of the Face, &c.

The following recommendation, from a highly respectable physician of this village, and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine:—

Utica, *August*, 1829.

I have repeatedly used the Ambrosion, prepared by Mr. G. Marsball, in several of the diseases for which it is recommended, and have no hesitation in pronouncing it a medicine of superior value, efficacy, and safety. I have administered it in some inveterate cases of ulcer, that had, for years previously, resisted every medical effort, with the most satisfactory and decisive results. I therefore consider it an extremely salutary and important remedy, and highly deserving public confidence.
NEWEL SMITH, Physician & Surgeon.

New-Hartford, *July*, 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation, and *healed the sores perfectly*. Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me without effect. The severity of my case is pretty well known; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy. CATHARINE HUGGINS.

To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skeleton; when I began taking your Ambrosion; a few bottles of which removed the complaint, and restored me to health.
JAMES BOARDMAN,
Barclay st. N. Y. late Captain U. S. Army.

To Dr. G. Marshall. *June*, 1829.

Some time after Dr. Mott had performed a difficult operation on me, for aneurism, mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.
SPARHAWK PARSONS, 198, Spring st. N.Y.

To Dr. G. Marshall. *July*, 1829.

To be had of Messrs. Williams & Co. H. Storrs & Co. Dr. M. Hitchcock, and Mr. A. Hitchcock, Druggists, Genesee street: Dr. Newel Smith, and the Proprietor, Liberty st. opposite the Clinton House, Utica, where he has established himself. Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.

☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents; printed directions accompanying it. 34
August 25, 1829. G. MARSHALL.

ODONTICA,

A SPECIFIC FOR THE TOOTH-ACHE.

THIS article is offered to the public, in the full belief that it will be found superior to any thing of the kind ever before used. It will in most cases relieve the pain in a very short time, and has been known in numerous instances, to entirely remove that most excruciating disease, the nervous tooth-ache. It will also remove tartar from the teeth, fasten those that have become loosened, and promote a healthy state of the teeth and gums. It is extracted from a vegetable substance; is warranted to contain no injurious ingredients; and the venders are authorised to sell it at a low price.
Sold wholesale and retail, by WARNER & HARVEY, agents for Utica. *March* 10, 1829. 10

SHEEP-SKINS.

WANTED, a quantity of tanned SHEEP-SKINS, suitable for Bookbinding.
Oct. 27, 1829. HASTINGS & TRACY.

UNITED STATES HOTEL.

A. SHEPARD has removed from his former stand at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.
Utica, Oct. 27, 1828. 44

REMOVAL.

EW. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.
Utica, June 16, 1829. 24

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.
WILLIAM CLARKE.
Utica, Jan. 1, 1829. 93

DOCT. SMITH'S FAMILY ELIXIR.

IT is universally acknowledged that there is no greater desideratum than a good and cheap family medicine. The proprietor, therefore, after having bestowed considerable study on the subject, has succeeded in compounding a medicine *particularly adapted to the use of families*, and which he confidently recommends from long experience, to excel any other that has been offered, for its *safety* and *efficacy*, in the following complaints, viz:—Indigestion, Loss of Appetite, Habitual Costiveness, Cholic, Acidity and Flatulence of the Stomach and Bowels, Chronic Rheumatism, Intemperance in Eating and Drinking, and Gout, either misplaced or retrocedent. In the *complaints of children* it is peculiarly valuable, where cordial or stimulating medicines are proper, and in restoring them after being much reduced and emaciated. It will generally give immediate ease, when *griping pains* in the *stomach* and *bowels* arise from eating unripe fruit, &c. The Proprietor flatters himself that no family will be without the Elixir, when once acquainted with its usefulness. Apply to NEWEL SMITH, Physician & Surgeon, Liberty-street, opposite the Clinton House, Utica, where he will attend to all calls in the line of his profession.
☞ Sold also by Messrs. J. Williams & Co. and Warner & Harvey, Druggists, Genesee street
August 25, 1829. 34

Who wants to see, when 100 *years old?*

M. HITCHCOCK & CO. have received a large assortment of *SPECTACLES*, some of which are marked or one hundred, and to be sold at No. 38, Genesee street. *Utica, May* 22, 1829. 21

Dr. STERRY'S HAIR REGENERATOR,
AND PURIFIER OF THE SKIN.

DR. Sterry, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.
Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

Dr. ROBERTS'
WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysteries, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits. CERTIFICATES.

Utica, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of